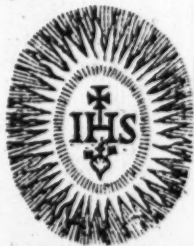


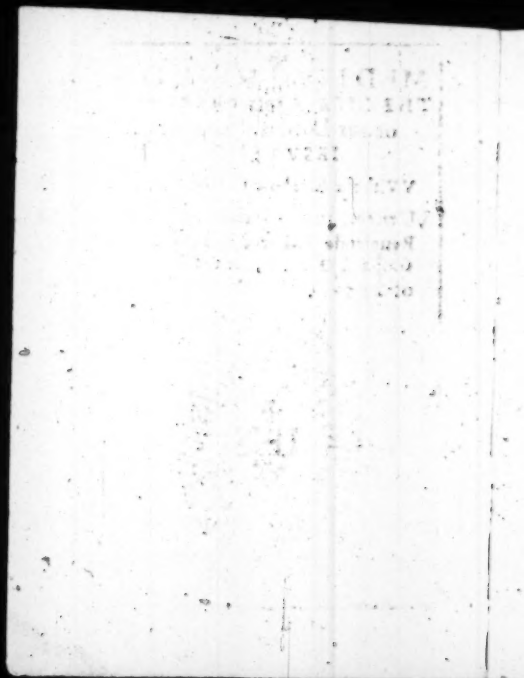
**MEDITATIONS, OF
THE LIFE AND PASSION
of our Lord and Saviour
IESVS Christ.**

VVith the Arte how to Meditate.

**Written in the Italian, by the
Reuerende Father, and Doctor;
Gaspar LOART, of the Societie
of IESVS.**



With Priuiledge.





TO THE READER.



Y chaunce hapning
vpon this little Trea-
use written in the
Italian by a deuoute
person, as it appeareth, and one
specially professed by rules of
Christian life, to the glorious
name of I E s v: for my smal vn-
derstanding in that tongue, and
further exercise therein, I put
on it an English habite of such
course weauing as skill serued
me. And finding therein such
sweetnesse as is alwaies proper

To the Reader.

to so good matter, I thought
good to bestow my simple tra-
uel though with more charges,
in presenting only the same to a
special good friend or two: as a
winter flowre to weare in their
bosomes, or red Rose now at
Christmas, by my tenure of ser-
vice due: which they might at
their pleasure ioyne with other
posies of their accustomed de-
uotions. If thou, good Reader
chance vpon any one booke tho-
rough the liberality of the prin-
ter, or otherwise by more num-
ber: printed then I purposed, I
haue therefore to desire thee to
accept it with good will, as I

To the Reader.

know they do to whom of purpose I vowed my travels, & also that thou wilt excuse & bear with all the faults committed by the printer or me for this time, which are not so greates to frustrate thee or me of the fruit of thy exercise or expectation heerein, which is increase of pietie & deuotion. Of which thou mayst assure thy selfe to reape as much fruit to thy comfort as is possible of so little a treatise.

I haue called it by the name of the garden of **Cethelmany**, alluding in my fancy to the garden where Christ prayed & shed both water and blood for man-

To the Reader.


kinde: which name for neede
may put thee sometime in mind
oftner to resort to this Garden
of exercise, and to haue Christs
words to his Discip'les there al-
waies sounding in thy eares &
flambring minde, Can ye not
watch with me a little while?
&c. Also our heauenly SALO-
MON & Sauour Christ inuitheth
his spouse the Church in these
words: **Come into my Garden**
meeter and wife: And she our
Mother founde no flowre or
fruit in this Paradise of God
more to her liking, than this tree
of life, the blessed **CROSSE** of
Christ: as may well appeare by

To the Reader.


her owne words: A posie-gay of
myrrhe is my true loue to mee,
and within my brest his habita-
tion shall be, Meaning by the
Myrrhe, which for the bitter-
nesse thereof was giuen Christe
to drinke in his extreame thirst,
and which for the sweete smell
agayne, serued amongst other
things to annoynt his body in
the sepulchure: That she reioy-
ced in nothing more then to ga-
ther her selfe a posie of the bit-
ter paynes and sorrowes that
Christe suffered for her & her
faithful children. Then accord-
ing to her example, as childre
rightly nurtured in her lappe,

To the Reader,

let vs not thinke it tedious to follow her course and steppes, and say with her: **In the worst sent of thy oymments** (Grati-ous Lord:) **I do run after thee.** And let vs hold alwaie, in our breasts, & keepe in memory by continuall meditation, all the grieuous torments and troubles which our Sauour suffered for the redemption of the worlde, that therby we may learne and know the length & bredth, the hight and depth of that moste healthfull Tree and Crosse of Christ, which of his great mercy I beseech him grant bothe thee and me good Reader,



Of the Fruite of such deuoute
meditation, and of the manner and
order of this little Treatise.



Amongst all exercises
of deuotion that a
Christian man can
haue, one of the most
fruitfull and most acceptable
to God, is to be often & deuoutly
occupied, in calling to remem-
brance and well to consider in
minde (which otherwise wee
terme to meditate, the PASSI-
ON of, Chyriste our Redecmer.
The which all the Doctours
that write thereof attyprme.

OF MEDITATION

firm, and also reason and experience doe plainly declare the same. For by such holy meditation the soule is inflamed in the love of Christ, considering how tenderly he loved it, how much he suffered to save and beautifie it: and moreover it feareth and is ashamed of his unholinesse, knowing & seeing how grievously it was punished in the sonne of God, who as the Prophet E S A Y saith, was stricken of the father for the finnes of his people: yea the soule thereby rectifieth in her selfe & increaseth newe & fresh desires to amende the life, seeing the lively & mar-

THE FRUIT

lous which perticularly shine
in the Passion of Iesu Christ.
It is also prouoked, to thanke
and prayse his infinite beuntie
and clemency, because hee hath
offered himself with an vnspcak
able charity to suffer so bitter a
death, for to giue vs miserable &
vniworthy wretches saluation
and life. And finally it discharg
eth it selfe in some sorte of the
great obligation where with it
is bound, in respect of so greate
a benefite, whilst it calleth to
minde, and often recordeth the
greate dolours, iniuries and tor
ments which the sauieur of the
world suffered in his Passion &

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Death ; And so it perceiveth
that such service is agreeable
unto him , and it lamenteth
their case that doe not imploy
themselves in this manner,
but forget their Saviour Jesus
Christ:

In respect therefore of these &
many other such fruits that pro-
ceede from this holy meditati-
on, wee want not doctors that
affirme that those that devoutly
do dayly meditate a little of the
sacred passion of I E S U Christ,
gaine more than if they bestow
ed there time in manye other
prayers , accompanied with
fasting and discipline ; and
fore

OF MEDITATION

therefore, albeit many others
haue written abundantly of
this matter, yet notwithstanding
for the greater commoditie
of them that haue not such
bookes, and especially of our
fraternitie, that desire to me-
ditate the blessed passion of our
Saviour IESV Christe; We
haue endeavored to finde out
some meane wherby we might
more easilie, and with more
feeling of deuotion, bee able to
exercise our selues in this me-
ditation; The which thinge,
(as I beleue good Brother)
you shall finde experienced

OF MEDITATION

shall reade with attention and diligently consider that which shall bee set forth in this little booke, to the which are added manie helpes to make you attentue to this so Divine, so much recommended and so necessary exercise, for that you shall there find. And I woulde wish you to set before you the figure of the Image lively set forth, of the mystery which you are to meditate, the which, when you have first beholden, it shall helpe to keepe you more collected and attentue. For the memory of the Picture shall remayne as it were imprinted in your minde,

and

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e to the end also that you maye
with more facilitie goe so:ward
in your Meditation, you shall
finde in the poynts and articles
touched, whereupon you maye
meditate. Moreover, there are
certaine speecches or prayers set
forth in the ende of euery medi-
tion, the which if at sometimes
you finde your selfe dzye, or to
haue little tast in your meditati-
on, it wil instruct you how to do,
so: in the same is declared howe
you ought to thanke your Re-
deemer so: that you haue medi-
tated, so: that hee hath suffered
so: you; they also teach what to
demand of him, conformable to
the poynt or article which you

THE FRUIT.

hane meditated.

And when by the grace of God you haue done this in the beste manner you can, you ought to hope that you shall neuer ende the same without some fruit, the which shall bee by so much the greater, by how much you duly performe your exercise.

Of diuers profitable meanes to meditate the Holy Passion of our redeemer Iesu Christ,

[It is rehearsed in the booke of the Prophet Daniel that in a vision there was shewed vnto Nabugodonazer a Tree planted in the middell of the earth, the which was very high, the leaues very faire and great

OF MEDITATION

plenty of fruit vpon it. **B**ut this tree is figured Christ crucified in the middelt of the earth, vnder the shadow of which Tree whosoever is willing to replese himself, & to meditate the most holy PASSION, hee shall fynde fruit both swete and copious, and that so much the more, as his vnderstanding shall serue him in more diuers sorts to meditat: on the same. And therfore ye must note that ther be diuers wayes to medytate vpon the Passion, & out of eache of them there may be gathered new varieties of fruits, so that you shall fynde one fruit and taste

THE FRUIT.

When you do in your meditation take sorrow & compassion with in your selfe for the greates torments & iniuries which Christ suffered. And an other kinde of fruit, when thou dost meditate thereon in minde to follow the great vertues that is taught therein, and so in diuers other sortes as your meditation may runne for diuers other endes and purposes. And although the deuotion of euery man may diuise different wayes of exercise in this meditation, yet neuertheless I thought good in this little treatise to set forth certain sortes, which I hope shall

OF MEDITATION

not a little further and helpe
such as be willing to serue their
turne therewith.

The first maner of sozt which
is generall, and here set soozth
before the reste wee intende to
speake of, may bee called histo-
ricall or literall, which consi-
steth in knowing wel the letter
and histoꝛie of that mysterie
which thou purposest to haue in
minde and contemplation: the
which thou muste as freshly re-
member and consider of, as it
were presently set before thine
eyes.

The second maner of this me-
ditation is, by way of compas,

OF MEDITATION

sion; that is to say, for that in-
te it that thou wouldest haue
compassion, and as it were la-
ment and bee sory for the grie-
uous torments, repreches and
sorowes which thou conceuest
in thy minde that christe hath
suffered for thee: considering
well the quantitie and qualitie
thereof, with other circumstan-
ces which doe encrease the sor-
rowes and passion, and there-
fore the more stirre thy heart to
pittie and compassion.

The third maner is, to medi-
tate by way of compunction or
contrition, which is to that ende
that thou mayst be pricked with

re-

THE FRUIT

remoꝛse of conscience & sorꝛowe
foꝛ thy sinnes , which are with
such rigour and cruellie puni-
shed in thy redeemer, so that he
was offered vp as a ransome
and price foꝛ them , so to make
satisfaction before the iustice of
his eternall Father . And this
shall cause thee to hate them the
more, and to keepe thy selfe the
more warely hereafter from
committing the like offences
againē, when thou shalt consi-
der howe muche they offended
God, that he would puniſhe the
same with so great ſeneritic.

The fourth maner & sorte of
meditation is, by way of imita-

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tion or following, that is, to the end: to follow the marueilous vertue and rare examples that Christ our Redeemer sheweth and setteth forth in his PASSION, as wel in th: words which he spake, as in the works which hee did. and in the maner of his suffering. All which to consider is a certayne liuely example and paterne of perfection, for thee to vse as a glasse to behold what vertue wanteth in thee, and so to vse thy selfe that thou mayst obtayne it.

The fifth manner and sorte of meditation is by way of thanksgiving, that is, in reading of

OF MEDITATION.

thanks and prayes to God for his bountifull goodnesse, calling to remembraunce the innumerable gifts and great benefites which are given thee by means of this his holy PASSION: the which are so great that no vnderstanding of man is able to comprize them: yet notwithstanding, those which by this discourse thou art able to vnderstand, may suffice to stirre thee to giue thanks and prayse to thy Lord God, which hath done so much for thee.

The first manner is by way of admiration, for hauing well considered in thy minde the vn-

OF MEDITATION.

Speakeable charitie and loue of Christ, in that hee hath offered him selfe to suffer so bitter and shamefull death: and likewise the infinite wisdomme and Justice of God, declared in the bitter Passion of his deare sonne: thou shalt become as a man ransomed out of him selfe, being amazed of so high and wonderful things.

The seventh maner is by way of love and hope, for if thou consider that all which Christ hath suffered, and that death which he hath sustayned, was onely for thy remedie and behoofe, and that by such meanes
hee

THE FRUIT.

he would make satisfaction for thy sinnes, and leave to thee the treasures of his redemption and mercyes, if thou bee willing to helpe thy selfe therewith, calling I say, these and the like thinges to thy remembrance, they maye cause thee to reioyce & bee glad in hope that by this helpe thou mayst againe recouer that infinite treasure which thou haddest lost, and he by this meanes hath purchased for thee.

The right and last manner of Meditation vpon this blessed Passyon, is by way of loue. For because the principal fruit which thou mayst seeine to gather of

THE FRUIT

thou hast meditate vpon, is a certayn exceeding tender loue of our Lord himself, which so booxch sa'ed to suffer and dye for thee.

And now that thou mayest in all these maners and waies of meditation knowe the better how to proceed, these instructions & declarations following may serue thy turre.

Declarations of the saide sortes and manners of meditations vpon the blessed Passion, and first cōcerning the first kinde, called historical or literall.

THE firste maner how to be occupied in meditation vpon
the

OF MEDITATION

the moste blessed PASSION of
our Redeemer, wee haue saide
it may be termed historial or li-
teral, because in it we presuppose
chiefly that the hist. po. things
which happened and came to
passe, are therein contained.
Upon the which foundation all
the other sortes of Meditation
are grounded. which wee haue
before specified. And therefore
it is necessarie that this kinde
and sorte goe before the other,
besides that, this remembrance
what thinges Christ suffered, is
of it selfe laudable inough, and
commended in the Holy scrip-
ture, as it appeared in that

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commended in the holy Scripture; as it appeareth in that which the Prophet JEREMY in person of our Lord saide: Remember thou my pouerty, my wormood and gall. And in another place our Lorde him selfe doth like wise lament vs that we haue likewise forgotten him and that which hee hath done & suffered for vs. That wee maye therefore the better exercise our self, in this kinde of meditation it becometh often to reade the historie of the Passion as the foure Euangelists do set forth the same, and is to bee founde in certayne godly bookes, or els to
bee.

THE FRUIT

be learned at sermons, or by o-
ther spiritual talke, so that thou
must trauell to haue the same
well fixed and rooted in thy me-
morie, imagining and thinking
alwaies vpon it, cheewing it in
thy minde, untill thou finde thy
selfe so ready and prompt in it,
that if thou wer apposed in any
part of the history of the Passi-
on, thou mightest be able to an-
swere to it, & declare it perfectly
And to this it shal help thee often
to exercise thy self in meditation
of christis PASSION: also to this
maner it doth appertayn to cal
to thy remembrance according
to that which thou hast read or

THE FAVIT

learned by booke or preaching,
that whatsoeuer thou seest in
thy contemplation thy sauiour
to haue suffered, they were be-
fore figured and foreshowen by
many holy Prophets. And so
thou shalt knowe and wel per-
ceiue that the truth of that thou
goest about to meditate, doeth
answere to the olde figures and
auncient prophecies: the which
shal minister great cause of con-
solation, and more confirmeth
in faith, and also chase & driue
away all other fancies whiche
distract the mind, and make the
same more attentue and bent
to the matter in meditation.

OF MEDITATION

And so this shall be as a beginning to passe further to the other considerations.

A declaration of the seconde manner of Meditation, which is by way of Compassion.



The second manner of meditation vpon the Passion, which is by way of compassion, is more acceptable to our Lorde, and that is to endeavour to trauell in sorrowe and griefe with him. And it is no lesse profitable for vs, for that as Saynt PAVLE saith, if wee will suffer with Christ, we shall also reigne

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together with Christ. In this kinde the matter of meditation is so plentifull and copious, that it should be long to write o: meditate the same at large, and therefore it shall suffice to consider therein two poyntes, to the wh ch the other may be reduced th a: are used fo: that purpose to be considered of. The first is, to consider the person that suffered. The seconde, to consider the th ng which he suffereth: the which two p: p: its wel considered of, may suffice to moue any hard heart to compassion. For what heart will not mollifie o: melt to consider syt the quali:

OF MEDITATION

ties which doe concurre in the person that would suffer being very God & man: And touching his diuine nature, no man is able to declare or comprehend neither his generation, nor his dignitie, nor his Maiestie, nor his highnesse, nor his eternitie, nor yet the fulnes of his perfections. And touching his humanitie, he is most noble of bloode royal, the Son of the most cleare Virgin mother, formed by the operation of the holy Ghost, the most beautifull body that euer was seen amongst men, the most gracious, sweet, humble, meke, louing, with all other excellen-

C

cies,

THE FRUIT

cies more than can be thought.
And touching the soule in him
is the fulnesse o' grace, of cha-
rity, of holynesse, of al other no-
ble vertues & heavenly gifts, in
more high degree then ever was
communicate to any creature.
And this such and so mighty a
Lorde did suffer, being most in-
nocent without any fault or
guilt, more grievous pains and
terrible torments than mans
tongue or Angel can expresse.

Nowe let this be thy second
point, that is to say, the things
which he hath suffered: there-
of thou hast to remember in thy
meditation, how he suffered in

h's

OF MEDITATION

his body from the crowne of his head to the sole of his foote, from top to toe, yea, and in al his senses and feelings, & so running in thzough discourse of them, thou shalt finde that there remained in him no one part nor sence, or feeling, in thz which he did not suffer so many sortes of torments as cannot be thought yea & that in flesh most tender, delicate, and quicke to feeble for the perfection of this complexion. Consider heere withall that he dyed in the flowre of his age, when to liue was mosse sweete, and death the cause of moze sorrowe.

THE FRUIT.

Remember also the blasphemies
they gaue him; the iniuries, the
reproches, the scornings & mock
ing they deuised against him:
sometimes clothng him in one
fashon of garment, & sometimes
in an other, with so many kindes
of mockinges: and finallye in
spoyling & stripping him bare &
Crucifying him naked before
such a multitude of people that
it cannot be declared, and it pas
seth mans wit to expresse howe
great the spite and shame was
they wrought against him. &
infinite heapes of scordures and
reproches so greates, that there
cannot be found the wit or wis

OF MEDITATION.

derstanding to thinke, nor yet
tong finde wordes to expresse
and utter them: yea, or howe
much soeuer they were able to
thinke or utter, yet shoulde it be
the least part of all that he suffe-
red. O my Redeemer how well
worthy may those wordes be
spoken of thee by the Prophet
JEREMY: O all ye that passe by
the way consider & see, if there
were euer any sorrow like vnto
mine. And so truely it is, O our
Lorde, that like as there was
neuer loue to bee compared to
thine: so also verily there was
neuer sorrowe like nor equall
vnto thine, neither in quantity

THE FRUIT

no: in qualitie, no: yet in all o:
ther circumstances that can be
imagined. How then, good, bro:
ther, can thy heart hold out and
not with pittie relent and melt,
and with compassi: on be moued,
when thou shalt consider these
and many other things whiche
thou maiest call to thy remem:
braunce, & which do aggravate
and make moze lamentable
the bitternesse, the sorrowes,
the torments & greate iniuries
done to thy Saviour: And this
is that hee suffered in his bodie
and to our sight outwardlie,
whiche indeede was the leaste
parte, because much moze grie:

OF MEDITATION

uous and percing were the inward sorowes, paynes and afflictions of his most blessed soule As that his sorow vnto death did witnesse which he said hee felte, & also that agonie which he suffered in his praier, hauing diuers and infinite objects of paynes before his glorious sight which so troubled and tormented him, that it caused him to sweate that bloudie sweate, trickling downe from his face and bodie to the ground. The causes of that so greate heavinesse and affliction of his blessed soule, may in our meditation be gathered to be these: first

THE FAVIT.

the consideration hee had of the
sins of all people from the be-
ginning of the worlde in time
past, time present, and time to
come: the number, the malice,
and wickednesse, the abhomi-
nation he both saw, and evident-
lye knewe, and playnly under-
stood, how great iniury & disho-
nor they committed thereby a-
gainst his eternal father, whome
he above al other things loved,
& desired to honour, the which
did grieve & torment him more
than al those outward torments
secondly hee sorrowed for the
unkindnesse & unthankfulnesse
of men, and chiesly Christians.

OF MEDITATION:

for whome he gaue his life and
offred him selfe to so greate and
bitter payne, and yet hee saue
they would not endenour nor
begin to knowe, nor esteeme or
care to helpe th^m selues with
so great & incalculable benefite:
and so through their owne fault
he should not gayne by his gra-
uious PASSION and death that
fruit for the which hee traueled
so sore, & which hee might haue
had, if they them selues would
haue disposed their good willes
thereto, which did more graue
him than death it selfe. And that
he playnely shewed where hee
lamenteth by the mouth of the

THE FAVIT

Prophet Esay, saying, In vaine
haue I traueled, and without
cause and Fruit haue I consu-
med my strength.

Thirde he sorrowed much the
damnation of IVDAS, and of so
greate a multitude of people o-
therwise, whome hee knewe
shoulde bee damned for dyspy-
sing of that most helosome Me-
dicine hee should leaue for them
in his precious bloud: and that
by how much the more with in-
finite charitie hee desired their
health and saluation, so muche
the more it grieved him to see
their perdition, and also conside-
ring the inestimable riches

they

OF MEDITATION

they losse, and the horrible torments wherein they should for ever be punished. This was a cause of more bitter sorrowe to him, than the cup of his passion.

Fourthly the representation of that sword of sorrowes which hee knewe should passe through the Virgin hart of his most dear mother, was likewise a cause of great griefe and sadnesse. For he knewe she would accompanie him in the middle of his tormentes, and the sight of her did encrease the same through the tender compassion he had of her. And likewise he did sorrow and pittie the solitarinesse, cares, &

THE FRUIT

trauels his Disciples shoulde be
left in, and all his friends both
present, and all other his elect
that shoulde come vnto the ende
of the worlde, of whose persecu-
tions, toiments & tribulations
hee did no lesse griene at & feele,
than the head doth feele payne
& griefe when any of his mem-
bers doth suffer. See then holwe
diuers sorts of sorrows, besides
many other, a man may call to
remembraunce and Meditate,
that perced and ranne through
his most sacred soule, and those
he felt, euery payne by it selfe,
the one not letting the griefe of
the other, and that without all

con-

OF MEDITATION

consolation or comfort, without
ease or rest, and being forsaken
of al parts, as he declared vpon
the CROSSE, when he saide, O
God my God, why hast thou
forsaken me? And it is sayde of
hun in another place, That hee
was made man without anye
help, for so it pleased his entire
loue the more to suffer for vs, &
so to make the greater satisfac-
tion to the iustice of God. O loue
without measure, O infinite
clemencie and pittie most emi-
nently declared, in that thou
wouldest shewe thy selfe cruell
to thy self, to be pitiful towarde
vs, And that thou more cher-

THE FRUIT

most our health more than thy
owne comfort and life. Seeing
that being depriued of all com-
fort and help, thou wast brow-
ned in a bottomlesseabytt of so
great griefes and sorowes, and
wast content to bee swallowed
vp as an other Ionas in the bel-
ly of the whale of death. What
man then can finde in his heart
to bee so voyde of all pittie, that
thinking vpon these thinges,
will not bee molified and moued
to compassion? Seeing it would
be soze (I trowe) for the grea-
test enemy he had, if hee should
see him in like torment of body &
soule without al ease & comfort:

OF MEDITAT'ON

So then, my deare brother, how in these points hitherto is declared what was the person that suffered, and what hee suffered as well in bodye as in soule, wherein thou shalt finde sufficient matter to stirre thee to compassion, which is the end we purposed in this parte. For if thou Meditate and consider in thy mind after this sorte this holy mystery, it can not be but if thou remember well the aforesayde thinges with good attention and deuotyon, it shall moue and breake thy hearte were it neuer so harde, seeing that the very stones in the street

THE FAVIT

brake and shuered in peeces
in the death of the very same
the Saviour.

A declaration of the third ma-
ner of Meditation, by way of
Contrition & Compunction.



THE third maner we
purposed to teach thee
howe to meditate on
the blessed PASSION
is by the way of Contrition &
compunction: the end wherof is
to haue an inwarde sorrow and
repentance of thy sins commit-
ted agaynst the maiesty of God:
and to finde out the fruit of this
which is not a little, it becometh
a man

OF MEDITATION

a man to ground himself vpon this verity, that al which christ our redemer hath suffered, was for the sinnes of the woꝛlde. In so much that if man had not sinned, Christ had not suffered nor dyed, for so the diuine scripture affirmeth; That for the sinnes of the people he was stroken of his eternal father, & that he laid vpon his shoulders the sins of vs all, and that he was scourged and wounded for our iniquity, & Beaten & Buffered for our deseruing. And this veritie is confirmed by many other authorities, as well of the olde as the new Testament; now then

THE FRUIT

this so being, when thou shalt
 bee disposed to make discourse
 and occupie thy mind in medi-
 tation of the death **PASSION**
 of thy Redeemer, thou haste to
 thinke verily, that thou wast the
 cause of all those sorowes, tor-
 ments and iniuries, which
 thou seest him to haue suffered.
 For notwithstanding he suffe-
 red and dyed for all, yet neuer-
 thelesse he dyed as well for thee
 alone, as he dyed for al; so that
 thou mayest truely saye with
S. PAULE, that he was offe-
 red for thee, that he was scour-
 ged for thee, that he was nayled
 on the **CROSSE** for thee, and
 dyed

OF MEDITATION.

dyed for thee. And likewise that
thy sinnes killed him, thy pride
crowned him with Thorns, thy
dishonesties & filthie life scour-
ged him, thy drunkenness and
gluttony gaue him the LYSSEL &
GAVL, thy disorderlie doinges
and sinnes were the causes of
his grieuous sorrowes, and that
thy sins wer those many Dogs
and great Bulles, of whom he
saide he was environed or com-
passed round about: & so when
thou shalt behold him in the pi-
tiful image wher PYLAT shew-
eth him to the Jewes when he
saide; Beho'de the man; then
also remembered that our Lord

THE FRUIT

sayth the very same words vnto thee: Behold O mantle reward I haue receiued for thee, Behold how I am hand'ed for thee; Behold how I suffer the scourge of thy desertings; Behold what thy vnthankfulnes hath caused me to haue; Behold the deformed picture & image which thy sins haue giuen me, in recompence of my good wil to make thee partaker of my beauty; **Of this consideration** we shall soon conceiue in our minde what an horrible thing sin is, which in such sorte hath handled the Son of God, & how abominable the filth thereof is

OF MEDITATIO .

which hath outwardlie so be-
raied, darkned, stained & soyled
him, which is the verie myrror
and Glasse without spotte, the
brightnes of eternall life. This
wel considered and called to thy
remembraunce, shal strike into
thy heart great hatred & repen-
tance of thy sins, which were
the cause of so sore paines and
punishments of thy Redeemer
which neuer committed sinne,
neither anie guile was euer
found in his mouth. And so
much the more thou oughtst to
sorrow and lament thy sins, by
how much the oftner thou hast
fallen into them; for euerie time

THE FRUIT

thou hast sinned as the Apostle saith, so often thou hast gone about to Crucifie and despise the sonne of God; and if they for their parte should repent themselves and be grieuoully sorie which once onelic offended him mortallie & crucified him; how much more oughtest thou to repent and be sorie, which halste crucified him so manie times.

This consideration & remembrance maie strike into thee sometimes suche sorrowe and feare of thy selfe, that it shall prouoke thee to saie these or the like wordes; Ah mie God and gracious lord, where was mie

iudge.

OF MEDITATION.

iudgement & wit, when I was
so bolde to commit such sinnes
agaainst thy diuine maiestie ;
Whether was my vnderstanding
that could not remember holwe
that euery time I sinned I went
about to Crucifie thee againe;
How is it possible that I should
employ my hands to offend thee
thou hauing thy hands nailed on
the CROSSE to saue me; How
could I open my mouth to blas-
phem thee, thou hauing opened
thy mouth so often to praise for
me; How is my hearte become
so harde and stubborne to loue
thee and obey thee, seeing thine
hart with a spere cuen through

THE FRUIT

perced, to shew the great loue
thou barest me; Thou shalt not
onely learne by this considera-
tion, how to hate & bee sorie for
thy sins passed, but also it shall
moue thee with more earnest
purpose euer after to flie suche
sinnes, fearing againe to run
vnto the horrible abhominati-
on to go about to crucifie Christ
again, and likewise cause thee
to be afraid of the greates pu-
nishment which thou shouldest
deserue, if with new sins thou
go about to defile thy self again
If the sonne of a Prince would
be afraide when for the faulte
that he him self committeth, he

doth

OF MEDITATION

doth see his Page or slaue beaten; how much more ought the slaue to fear, when he seeth the sonne of the Prince beaten for the fault which he the slaue himself committeth; fear thou then and tremble, miserable wretch seeing for thy fault the sonne of God thy king and Lord is beaten and so cruellie handled; and call to thy remembrance the words he spake to the woman that wept when they saw him bear the CROSE; if they do this in the green Tree, what shalbe done in the drie wood; That is to saie, if in Thust which is the greene tree, ful of the leaues of

THE FRUIT

most holy words and fruites of
most excellent works, so seuer
punishment is vsed, for that he
hath taken vpon him our sins,
what shalbe done to thee which
art a drie withered Tree yeeld-
ding no good fruits, neither of
patience nor of charitie, nor of
any vertue, nor yet is there to
be seene in thee so much as the
leaves of words profitable to thy
selfe or any other, & much lesse
any one stowe of liuelie desire
to amende thine owne life; if thou
then shalt be a Tree not onlie
barren and fruitlesse, but also
vitious and laden with most e-
uill and wicked fruits: what


shal

OF MEDITATION.

Shall become of thee, but that which is vsed to be done of the like tree, that is, to be cut down and cast into the fyre; And that shalt thou haue worse than any other Tree, for that the fire of ether wood is soon consumed, but thy fyre shal be cuerlasting; Se therefore how this meditation of Christs holy PASSION shall cause thee to sorrow for thy sins passed, & to fear the sins to come because thou wouldest not willingly fall into the iustice of God the which thou seeest so rigorously and sharplie executed vpon thy Saviour, in that hee was offered to paie thy ransome.

THE FRUIT

The fourth in inner of Meditation; which is by waie of Imitation or Following.

 **T**H E fourth manner how to meditate & consider vpon the blessed **P**ASSION, we said it was by the way of Imitation, which is of much fruit, and highly commended by Holy men. For as the chiefe of the Apostles **S. PETER** saith, On cause whie Christ suffered for vs; was, to leaue vs an example to follow his steps. And **Christ** himselfe saith, that he hath giuen vs an example to do as he hath done. Which so being, when thou shalt

OF MEDITATION.

Thalt occupie thy selfe in medita-
ting vpon his PASSION; mark
wel the manifold and maruey-
lous vertues which he teacheth
therein, as well in that he suffer-
ed, as in the manner of his suf-
fering; the which thou must de-
sire to follow by his grace as
much as is possible in thee, stay-
ing thy selfe chiefly vpon the
consideration of that vertue
which thou knowest principal-
lie to be lacking in thee. And be-
cause it may seeme impossible
to consider all the vertues which
shine in his most glorious PAS-
SION who was the most perfect
Paterne of all vertue and per-

THE FRUIT

fection ; I will onely set here before thy eyes those which thou oughtest most often to remember, and which be most necessarie for thy turne. And first to begin with those two vertues which our Lord specially commendeth vnto vs by his owne example, and to bee learned of him, saying; Learne ye of mee, because I am meeke and humble of heart ; Consider (I saie) how perfectly he teacheth them in his Blessed PASSION. Humilitie, which is the fountaine of all vertues, he declarcth plainly in humbling himselfe to so shameful a death, as that of the

CROSSE

OF MEDITATION.

CROSSE, disdayning not that the very Thiefe BARRABAS found more friendship and fauor to be deliuered before him, and being content to be Crucified betwene two Thieves.

In manie other things thou mayst by discourse call to minde & consider that louelie humilitie which hee setteth forth in the rest of his life, as well as in his PASSION, as that in the washing the feet of IVDAS and of his other Disciples not long before, and in being borne in an Ox stall or stable, with manie other examples of the same vertue, whereof both the rest of

THE FRUIT

his life and death are full. For
in his Birth, in his living, and
in his dying, hee neuer ceased
to leaue vs all examples that
might be of so necessarie a ver-
tue for vs; he shewed also a mar-
uiculous example of meekenesse
in his holy PASSION, when
he was led vnto death (as the
Prophet E S A Y spake of him)
liuen as a Sheep, and stood as
gentle as a Lambe before them
who so cruellie hand'ed him;
not once opening his mouth
to speake an euil word ag inst
them which rayled vpon him,
nor yet to threatē them which
tormented him. In like maner
he

OF MEDITATION

he declared his modestie and sobernes in that cleare and light some countenance of his standing befoze the Judges and his accusers, and in the manner of his aunswering to ther questions, & in that peaceable calmnesse of minde which hee alwaies exprested, not once being troubled in his countenance or chaunging mode, although hee were neuer so much iniured and wrongfullie floundred. He declared also the perfect obedience, not onely being obedient to his eternall Father, in the commandment of death which he gau: him, but also declared

THE FRUIT

the same in every thing, even
towards his wicked enemies
which Crucified him in doing
whatsoever they willed: as in
suffering himselfe to be spoiled
of his clothes, and againe to be
clothed, and that as often as
pleased them to commaunde
him: Now going to one Judge,
and now unto another, as they
would haue him; and finallie
when he was appointed there
to he bare the CROSE whereon
he should bee Crucified. What
shal we then saye of the softnes,
and of the silence hee observed
and kept in al that pitifull Pa-
geant of his PASSION: He was

not

OF MEDITATION.

not desirous to multiply words
nor to aunswere so many iniu-
ries and blasphemies they spak
against him, neither to defende
himselſe against the false wit-
nesſe they brought ſoorth, ne to
excuse himſelſe of that they un-
juſtly accused him and layde to
his charge, But he ſuffered pa-
tiently all things, without aun-
ſwering of any thing, euen as
though he had been domme. So
that he therein well fulfilled that
which was written of him: I
asa Deaſe man did not heare,
& asa Domme creature which
openeth not his mouth, I made
no anſwere. And the Euangelist

C.ii.

THE FRUIT

affirmeth, that euen the verie
Judge P Y L A T E him selfe did
much maruel at his gret silence.
But much more his inuincible
patience may cause vs to mar-
uell, with the which he suffered
and bare not only the innume-
rable scornes, scoffs, and mock-
ing, with other outrages de-
uised against him, but also the
greuous sorrowes and paines,
the most bitter torments they
coulede inuent to punishe him
withall, which were so manie
and so cruell, that they might
suffice to break any hard stone.
Verifying in this that which
E Z E C H I E L prophesied of him
when

OF MEDITATION.

when he likened his face to the Diamond & hard flint, because of the hardnesse where with hee bare so many blowes and buffets, with their fistis and harde gauntlets: and all with such an invincible patience, without making resistance at all, ne yet so much as any shew of murmuring or grudging. And likewise consider how that his most feruent and burning charitie was not able to be quenched or diminished with al the water of those his afflictions and sorowes which entred into him, and perced euen through the very midst of his most blessed soule: but

THE FRUIT

rather the more they doubled his torments, the more increased the flame of loue, by the which in his most excessive sorowes he prayed for them that Crucified him, & excused them before his Father who accused & condemned him. Furthermore remember that entyre deare mercy of his, that wher he saw our great miseries & calamities he had compassion vpon vs, and weeped for our sakes, he prayed for vs, and shed his most precious blood, thereby to heale and cure our grievous diseases and dangerous woundes. Call also to minde and consider that

for

OF MEDITATION.

fortitude and magnanimitie of
his, who knowing (as noteth
the Euangelist Saint. Iohn) al
things that should be done vnto
him, that is to say, the greate
Battayle which was prepared
against him, & in the which he
shoulde dye with so many gre-
uous torments & deadly wounds
yet feared hee nothing at all to
march forward to meete his e-
nemies in the face, & offer him-
selfe into their hands to execute
what cruelty they would vpon
him.

Consider also his constant
perseuerance, which is a vertue
that Crowneth and rewardeth

THE FAVIT

all our good woꝝkes ; Because
who so euer shall perseuer and
continue in well doing to the
ende, hee shall be saued. Which
vertue is in none better scene
than in Christ, who in such sort
perseuered, continued, & stoutly
went forward with that woꝝke
of our redemption he had begon
that neither the feare of paines,
noꝝ strokes, noꝝ iniuries, noꝝ
scornes, noꝝ threatnings, foule
woꝝdes noꝝ faire promises, noꝝ
men noꝝ diuels, could be able to
make him come down from the
CROSSE, oꝝ leaue vndone anie
one iote of that was to be done,
foꝝ finishing of the woꝝke of our
redeemp:

OF MEDITATION

redemption which his Father had commanded him.

For yet leaue thou here be-remembred both for the consolation and example to follow his blessed steps, that contempt of the world, & that his extreame pouertie, whereof hee giueth vs notable examples both in his Blessed PASSION and death, and also in his life and conuersation, which was full of pouertie and contempt of honour and worldlie fauour. But specially it is so to bee scene in his PASSION and ende of his life, because he dyed in that strait Bedde of the CROSSE, ha

THE FRUIT

hauing nothing at all to leane
 his head vpon, standing spoyled
 and naked with so great shame
 & ignominie in that multitude
 of people beholding and gazing
 vpon him. And in the thirst and
 drynesse which he suffered, they
 gaue him not so much as a Cup
 of water, but only bitter GAVEL
 and VINEGER. There was
 not one that mighte helpe or
 comfort him with anie ease or
 reliefe: but rather those his e-
 nimies studied by all deuises &
 inuentions they coulde, newe
 kindes of paynes and waves
 how to bere and disgrace him.
 O my God, what is that in in
 but

OF MEDITATION.

but if hee will remember this,
and marke it well, may be alha-
nied to murmure, grudge, and
lament him selfe of any griefe
or aduersity that he doth suffer?
What pouerty or barrennesse
in the world may be compared
to thine? what abstinence, what
austeritie of life, or strictnesse of
Penance was euer so hard and
sharpe, which may bee compa-
red to that thou diddest suffer
on the CROSSE? What man
was euer in the world so despi-
sed, so mocked, & so persecuted,
as thou wast in thy PASSION,
& death? Truly, O Lord, hee
that can well remember and

THE FRUIT

consider thee, may shutte his mouth & shame to lament him selfe at al, ether of pouerty, hunger, thirst, nakednesse, unkindnesse, or of anye other lacke or griefe that he suffereth. He may bee ashamed to see how faintly and coldly he traueleth to folow thee, O Lord, being set before vs as an example and rule of our life. Thou seest now good brother, what order thou must obserue, beeing after this sort occupied in the Meditation vpon the PASSION. Behold the pure and cleere glasse in the whiche thou maist looke and learne to knowe and see in thy selfe thy fault,

OF MEDITATION.

faultes, defo: mities and defects,
and then compare them togei:
ther with his vertues and per:
fections: because thou shalt so
vnderstand how great thy pride
is, if thou beholde and haue res:
pect to his lowlinesse, meeke:
nesse, and humilitie, how great
is thy coldnesse, in comparison
to his tender and burning cha:
rity: and the like of other ver:
tues aforesaide, and many more
that may be considered of, which
shal discover and open vnto thee
thy lackes and imperfections,
thy foulencesse and deformities.
And so shalt thou be encouraged
to th more diligence to bestirre

THE FRUIT

thee, to worke according to this
exemplar and paterne showed
vnto thee in this mount of most
high perfection, as it was said
vnto MOYSES; Because in
this imitation & conforming of
thy life after the example of
Christ, consist the greatest me-
rit thou canst haue in this life,
& the greatest reward prepared
for thee in the life to come.

A declaration of the fyfth ma-
ner of meditation, which is in
thankesgeuing.

THE FYFTH manner of
meditation vpon the Ho-
lie PASSION, is by waye of
thankes

OF MEDITATION.

thankesgiuing, which we are bounde often to doe. For if wee ought of verie duety, because we would not fall into the vice of ingratitude, which so muche displeaseth God, and no lesse hurteth vs, to call often times to our remembraunce such other benefits as wee haue receiued at Gods hande, and to thanke his infinite goodnesse and liberalitie for the same: Howe muche more ought wee so to doe for the benefite of our Redemption, the whiche so much more passeth all other benefits, as it hath by our Redemer with more deare cost and

THE FRUIT

price, and for our greater profite
been purchased.

A great matter it was that
hee gaue vs a soule and body,
with all our members and sen-
ces, and much it is to be este-
med, that for our conseruation
and benefite he hath created the
heauens and the earth, with so
many and diuers creatures as
we see in it. Bnt what should it
haue profited vs to bee borne in-
to the world, if we had not been
redeemed. Of what estimation
or value might our Creatyon
haue beene thought, if our re-
demption had lacked. For by
the first we receiued but our be-
ing,

OF MEDITATION.

ing; by this second we haue receiued our well being. The first thing cost our Creator but litle, for that he created vs and al the world with his only worde, and in a short time: but as for the seconde, who is able to declare how dearly and with how great expence our Redeemer purchased and bought it. Seeing that with the trauels and sweate of three and therty yeares, and finally with torments & death vpon the CROSSE he gaue vs life and repayed the worlde which in fire dayes he made.

Nowe if it seme to thee that thou art litle bound to him for

THE FRUIT

that which coste him little, yet
thou canst not denie but that
thou art much in his debt, and
very greatly bounde vnto him,
for that thing he payed so dearly
for. Thou shalt do then right, as
the wise man giueth thes coun-
sell, not to forget the grace and
benefites thou hast receiued of
such a benefactor: that hath gi-
uen his life for thec. Consider if
thou haddest receiued of anye
man the like benefit, how great-
ly shouldest thou haue remained
bounde; how highly wouldest
thou haue praysed him; howe
wouldest thou haue endeouored
thy selfe to haue serued him:

And

OF MEDITATION

And therefore thou mayst persuade with thy selfe how greatly thou art bounde to God thy Creature and Redeemer: for if thou mightest possibly be bound to any other man whiche had deliuered thee from a corporall death: how much more oughtest thou to bee bounde to him that hath deliuered thee from the spirituall death of the soule? And if thou wouldest acknowledge thy selfe much beholden to a man that hath suffered a little for thee: than remember howe much more thou owest to him, that is both God and man, who hath suffered

THE FRUIT

such paynes and torments for
thee, and not only torments but
also most bitter and shamefull
death, through which thy sins
were cancelled and rayled oute
of remembraunce, the might of
the diuel was broken to peeces,
peace and reconcilyation was
made with God, the gates of
heauen opened, besides other in
numerable giftes given thee.
And seeing thou canst not bet-
ter recompence this so greate
debt, then to know, to loue, and
to be thankfull to thy benefac-
tor; why then remember to of-
fer to him the often Sacrifice
of prayse and thanksgiuing, as
the

OF MEDITATION.

holy King and Prophet DAVID exhorteth and encourageth thee to doe, stirring vp thy soule with those wordes wherewith he lysted vp his owne harte and soule vnto God, saying; O my soule blesse the Lorde, and all the powers within me prayse ye his Holy name; O my soule blesse thy Lord, and forget not how great benefits he hath bestowed vpon thee. But yet chiefly remember the greatest of al the rest, which is, to haue beliuered thy life from eternall death, and to Crown thee with mercy in his glory, if the faulte be not in thy selfe. As verily it

F iii.

THE FRUIT

be, whensoever thou shalt declare thy selfe thankfull for his gifts receiued; And thou shalt thou do in exercising thy selfe to giue prayse and thanks to the giuer thereof. And think it therefore thy duety, as often as in this maner thou art disposed to meditate vpon the blessed PASSION, to remember and indeuour by all meanes, earnestly to giue thanks and prayse for that entyre louing charitie of thy Sauiour, that woulde redeme thee with his owne blood, and for that incomparable patience of his, by the which hee suffered all those sorrowes, in-

tures

OF MEDITATION.

iniuries, mockes, and scornes,
as thou shalt call to thy minde,
beeing after this sorte occupied
in thy Meditation. And albeit
that the giuing of thanks which
in this little treatise is set in the
end of euery prayer, may helpe
and serue thee to that effect, yet
neuertheless it is all further thee
much, that in thy discourse of
Meditation thou deuise of thy
selfe newe prayses and thankes
giuing, saying some times :
Thanks be to thee, O my God,
for thy exceeding charity. Blest
mayest thou be in thy pati-
ence, that wouldest suffer such
tormentes for me. O moste

THE FRUIT

Innocent Lamb, prayſed, and
blessed be thy meekeſſe. Let
thy Angels in my behalf bleſſe
thee, that wouldest ſo muche
humble thy ſelfe. **And that at
another time ſaye:** When ſhall
I bee able O my Lorde to re-
compence theſe and other ſo
greate paynes and ſorrowes,
ſhame and reproches which
thou haſt ſuffered for mee: Let
euerie ſpirit and creature con-
teſſe thy mercies, and be think-
full therefore.

**And ſo vsing ſuch other like
words of prayſes, according as
thy deuotion ſhall moue thee.**

OF MEDITATION.

A declaration of the sixth maner
of Meditation, which is by
way of Admiration.



THE sixth maner is
according to our
former deuision
in order of admi-
ration: which thy
soule shal feele to be very great,
if thou know once how to exer-
cise thy selfe well in that sort of
consideration. And seeing that
the Prophet DAVID vsed, as
he affirmeth of himself, to con-
sider and Meditate in his mind
the marueils of God:
so is it good reason, that thou do
exercise thy selfe in the medita-

THE FRUIT

tion of his most holy PASSION & death, which is the moſte mar- uelous worke amougit all that he hath wrought. And who wil not maruell when hee conſide- reth that ſuch a one did ſuffer, who is the only refuge and pro- tection of all thoſe that do ſuffer And that he is ſadde and heaueie for ſorrowe, who is the myſth and comfozte of Angels: and that he is deſpyſed and ſcorned, who is that Lorde before whoſe ſighte the powers of Heauen feare and tremble? Altho can but wonder when hee remem- berthe that hee dyed, who is the life of all thinges liuing? And how apte to this diſtich the pro- phet

OF MEDITATION

phet ABACUC, vnderstanding
in the spirit of Propheſi, ſayd:
Lord I conſidered thy works,
and I was afrayde And truly
the cauſes of wonder be ſo great
to make a man muſe thereat,
that it is more maruell to ſee
one not maruell and muſe, than
one that both muſe and mar-
uell at it. For howe can it be,
(deare brother,) but thou muſte
maruell and wonder, if thou
conſider the greatnes, the migh-
tineſſe, the highneſſe, and the
eternall maiesty of him that
ſuffered ſo manye kindes of
paines, of injuries, of torments
and of ſo ſhamefull a Death?

THE FRUIT

And contrariwise, the basenes,
the vlenes, and the vnthank-
fulnes of men, for whom he suf-
fered. And if any of these things
being by it selfe considered, haue
cause sufficient to make thee
maruell: what shal it be if thou
ioyne all together that is high
maiesty hath suffered suche and
so greate torments for so base
and vyle Creatures; That is to
say, that the Judge of the liuing
and the dead was Crucified be-
twene two Theeues; that the
king of glory which is adored
of Angels, was blasphemed of
most vyle men; who would not
maruel? Who would not bee a-

frayde?

OF MEDITATION.

frayd: Who would not be as-
nyed to thinke vpon it ?

This is one thing that shall
giue thee copious matter to
wonder and maruel; to consider
the infinit loue, bounty, & mer-
cy of God, in this worke of thy
redempton declared. And thou
shalt no lesse maruel, if thou con-
sider the greate wisdomie hee
sheweth in the same his PAS-
SION & CROSE; in that he found
out so conuenient & apt meane
to vanquish and overcome our
aduersary, euen as it were with
the same weapon wher with
he overcame vs. And this is it
that the Catholik Church sing-

THE FRUIT

eth: That hee ordayned the
 Tree of the CROSSE, to bee
 the Instrument and meane of
 our Saluation: because the
 Diuell, like as hee wanne the
 victorie over vs by one Tree: so
 like wise hee might bee vanqui-
 shed & troden vnder foote by an
 other Tree. Also his CROSSE,
 & PASSION was a most present
 remedy for all our infirmities.
 For he humbling himselfe euen
 to the death of the CROSSE did
 pay sufficiently the price of our
 disobedience and pride: Geuing
 vs the greatest example that
 might be of his humility, which
 is so necessarie a vertue for vs,
 be

OF MEDITATION.

besides diuers examples els, as of despyling the worlde, and of many other vertues spoken of before. By meanes wherof we may knowe our owne vices and amend them, and chieflye renounce and forsake our selfeloue, which is the roote of all vice.

Also the remembrance of his CROSSE & PASSION may encourage vs to suffer & patiently beare the manifold trauels, miseries and griefes, wherof our lyfe is full.

For what greater comforte can here be had than to beheld Christ rayled on the CROSSE?

THE FAVIT

whose wounds are sufficient to
heale our wounds: whose pains
and grieve if wee well consider
them, may cause vs not so im-
patiently to take our troubles
whatsoever they be; and likewise
to inflame and kindle our love
towards him, there cannot bee
found a better meane than to
lay before our eyes how great-
ly and entirely hee loved vs, in
suffering so much for vs, and
that he hath left vs so great ry-
ches of his mercyes, of Sacra-
ments, of exampls, of comforts
of satisfactions, of fayth, of hope
of deuotion, of consolatyon. Be-
hold Christ with diligent eyes

upon

OF MEDITATION.

Upon the CROSSE, and thou shalt finde hid therein so great & so wonderfull treasures, that they wil cause thee to cry out & say with S. PAVLE, O the depenelle of the riches of the wisdom, and knowledge of God: Thou shalt find also good cause to maruell, if thou consider his greate power and might which he shewed in his PASSION; for so much as therby he ouercame the Diuel, and being exalted on the CROSSE, he drew al things to him, as is said befoze, & dying he destroyed death, triumphing over the world and Hell.

Thou shalt like wise find good

THE FRUIT

cause to wonder, if thou marke well the iustice hee observed in his PASSION; & death, in that hee would not our sins & offences should remaine without recompence and satisfaction, and by it giue remission & pardon of them, and that more freelye and fully, then of our part was due or deserued. And by howe much more thou art willing to consider & search out the secrets of the CROSSE, so much the more high mysteries shalbe revealed vnto thee, and cause thee not only to maruell, but also to be greatly amazed, And then shalt thou know that S. PAVLE

the

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the Apostle spake not without great cause, when hee saide; He would preich none other, nor woulde learne to know any other thing but I e s u s Christ & him Crucified.

By this then hitherto is said, thou mayst gather and perceiue how copious matter thou haste to maruell & wonder at, when thou art in this manner, directed to meditate vpon the death and PASSION, of thy Redeemer. Al which the better to retayne in memorye, thou mayest reduce and bring them to these points.

The first is, to consider the

THE FRUIT


infinite Highness & maiesty of
thy Lord that suffered for thee.

The second is, the servile and
base estate of them for whom he
suffered. Thirdly, the wonder-
full Tormentes and iniuries
which hee suffered. Fourthly,
the wisdom, power, and iu-
stice which hee declared in his
blessed PASSION & death; these
things in maner before specified
and others that may happen to
come into thy remembraunce
whiles thou art in thy medita-
tion, if thou consider them as
thou oughtest attentively, shall
minister occasion unto thee,
greatly to marvell and wonder
at

OF MEDITATION.

at this Diuine myſterys.

A declaration of the ſeuenth
maner of meditation, which is
by way of hope & reioyſing.

 HE ſeuenth maner of
Meditation, we ſayde
was by way of reioy-
ſing and hope; Which
kind of Meditation is verꝝ ne-
ceſſary alſo ſometime to vſe.
For when a man ſhal with him
ſelfe conſider, how greate the
wickedneſſe and euill of ſinne
is, howe odious it is, and howe
much it diſpleaſeth God ſeeing
ſo: the due puniſhment thereof
and ſo: to repaie and repaꝝe

THE FRUIT

the great losses it had caused in
the worlde, our Lorde him selfe
came downe from Heauen,
and after so greate trauels and
paynefull life, at the laste hee
would suffer so bitter PASSION
and death: And when hee shall
likewise call to minde, that hee
hath ruine and fallen into his
happous euill and unfuluill,
not only once, but many times
and in diuers sortes, hee shall
then rest so sadde and dismayed,
that hee shall neede of some spe-
ciall helpe for to comfort him,
that hee despayre not in himselfe
when hee remembreth that hee
shall appeare before the iudge-

ment

OF MEDITATION.

ment seate of the feareful iudge
to recorde the account of all his
life. To remember this, it hath
made not onely manie sin-
ners to feare & tremble, but also
iust men and persons of holy life
as is to be seene by these words
which that iust man Iob spake,
That euen as the Maryner
feareth when he seeth the wel-
ling Waues of the Seas, so hee
feareth GOD. And this feare
both oftentimes grow to a man when
he remembereth the latter daye,
because he knoweth that to bee
true which is spoken by the
Prophet DAVID, that he more
doying shall be iustified before

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God. Now if the Just shal feare
hy be saved, as S. PETER sayth,
how shal theunner doe, which
rememb:eth howe greatly and
how many wayes hee hath of-
fended God, for the which hee
hath deserved to be condemned,
not once, but many times.

Therefore good brother, when
thou shalt finde thy selfe to stand
in like feare and despayre, one
of the best remedies that thou
canst haue to comfort thy selfe
and pull vp thy heart againe, is,
to remember and bethinke thy
selfe what thy most mercifull
Saviour hath done and suffered
for thee. The very same remedy

the

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the Prophet DAVID signifieth that he found, when he said, My soule is troubled within mye selfe, and therefore wil I remember mee of thee in the lande of Iordan and Hermon, and in the little Hill. In which words he teacheth vs that the remedie a man may haue, feeling himself sorrowfull, sad, and troubled in spirit for the remembraunce of his sins, or for any other thing; is to remember him self againe what christ did for vs in his life, which is signified by the lande of Iorden and Hermon where he was Baptized, preached, and was conuersant. And likewise

THE FRUIT

to call to minde that whiche he
suffered. which is noted by the
little Hil that is to say) at CAL-
VARY, where he was Crucified
When therefore thou shalte see
thy selfe troubled in minde, for
rosall, sad, and afflicted, conside-
ring the bottomlesse pitte of thy
sinnes, of thy blondreffe passed,
& of the miserie present, where-
in thou standest thy selfe; Turne
then thy consideration to tynke
vpon the deepnesse of the mer-
cy of thy most gracious Lorde,
who for thee and thy salua-
tion came downe from heauen
and was made man, and for
thy sake was Crucified and dy-

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ed. Consider therefore the plentiful Redemption he hath left for thee, and that if thou haue offended much, hee hath muche satisfied for thee, if thou bee willing & diligent to know he wyl by his satisfaction to help thy selfe. If the multitude of the sinnes thou hast committed doe feare thee, because thou hast thereby iustly deserved to be condemned comfort thy selfe in thinkeing how hee hath fully satisfied the Justice of G D, because thou shouldst participat of his mercies, if thou saynt, dispaire, or els mistrust thy owne povertrie, and the small good seruice thou

THE FRUIT

hast done towards God, remember thy selfe of the great riches & Merites he hath leste thee by meanes of his PASSION, in the which thou mayst chiefly behold and put all thy trust. But yet so that thou sayle not to en- deuoure thy selfe to the vttermost of thy power to serue and please him. And remember also how that Lord which in time to come shall be thy Judge, is at this present thy aduocat to God the Father eternall, to whome he sheweth those his fine blessed wounds, with the markes and signes wherewith it was his pleasure to bee seene after his

resur^e

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Resurrection; because his heavenly father should thereby be inclined to haue mercy vpon vs and to shew vs they should be a testimony of the loue he bare vs Which both the one & the other shall giue t^{he} greace occasion & holdfast of hope and comfort.

Moreover consider the number of Sacraments hee hath left thee in this Church, as strong effectuous medicines and salues for al the wounds, sores, & infirmities which thou canst haue.

Remember also that, euen as the Apostle sayth; Better and louder cryeth the bloud which Christ shed, than the bloud of

THE FRUIT

ABEL, Because the blood of ABEL asked vengeance against his Brother that shed it: but the precious blood of Christ asked mercy & pardon for them that shed it, and also for them that trust in it. See therefore howe great hope and love thou mayst receive in using of this kinde of meditation vpon the holy PASSION. And the order thou oughtest to obserue herein, is, that when thou art disposed to meditate vpon that which thy Redeemer hath suffered, then assuredly account and thinke all was done for thy sake, and that the plentiful fruit & benefite which

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which by meanes of his PASSION & death hee hath purchased, was for thee and to thy behoure, & hee would that thou shouldst be partaker thereof, if the fault be not in thy selfe. So that thou mayst assuredly beleeue, that his tormentes be thine, that is teares and sorrowes are thine, the infinite price of his bloodshedding to be thine, and finally that all his death and PASSION is thine. For as wee haue said, for thee he suffered, & he graciously would thou shuld be partaker of the fruite thereof, so to vnderstand what pretious treasure thou hast layde vp in him.

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Which consideration shall so ease thee of thy payne and feare and giue thee so great hope and gladnes, that it shall cause thee to saye with Saynt PAVLE: God forbidde that I should reioyce or glory in any thing els, but in the CROSE of my Lord IESV Christ. And worthely, for in it thou hast an infinite treasure, by meanes whereof thou hast obtained saluation and reconciliation betwene God and thee, and thy sins bee forgiven thee, thou art receiued for the Son of God, the gate of heauen is opened vnto thee, and with it and by it all goodnesse in one

brap

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hope is cast vnto thee. & then
what cause thou hast to reioyce
and leape for gladnesse conside-
ring this. But heere I must not
forget to aduise thee, that w. en
after this sorte thou hast medi-
tate vpon this Holy Myserie,
thou must remember that this
hope and ioye which thou shalt
feele in finding thy selfe so enri-
ched and full of spirituall trea-
sures they cause thee not to wax
cold, negligent, and slothfull in
good workes, but rather that
therby thou be stirred & pricked
forwarde in seruient & earnest
loue of God, and to serue him ;
Assuel to shew thy selfe, as good

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reason is, thankful to thy benefactor, as also least hee take away againe from thee the same his gifts and riches, as it hath happened to others for their unthankfulnes and negligence.

And thus much touching this manner of Meditation.

A declaration of the eight manner of Meditation, by the way of loue.

The eight kinde and sorte of meditation vpon the PASSION, is by way of loue, which we haue placed here lastly, because according to the munde of Saint PAVLE, Like as the ende of the commandements is charity; or

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loue proceeding from a pure heart: So also the principal purpose and ende of Meditation vpon this Holy mystery and others, is, that the soule may remaine inflamed in the loue of God. According to that which the holy Prophet DAVID vnderstood when he saide: In my meditation the fyre shal be kindled, that is to say: my soule shal be inflamed with the fyre of the loue of God and true charitie.

And among all meditations in the which this heavenly fyre is kindled; the chiefe is this of the PASSION & death of the redeemer: Because if there be any

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thing that hath force to drawe
the loue of one man to loue an
other, it is to knowe that hee
is loued of the other; and so
there cannot bee a thing in the
worlde more apt to drawe the
hearte of a Christian to loue
God, than to consider how God
first loued him, the which hee
may very well vnderstande by
that which hee did and suffered
for him. And if it be the greatest
signe that a friend can shewe of
that loue hee beareth towardes
an other, to giue his owne life
for him, as by our Lord himselte
sayeth, this signe than haue we
most manifestly of the loue hee

bare

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bare vs, for that his will was to giue his most precious life for vs, or rather as S. PAVLE concludeth; A greater signe can we not haue of his innumerable loue, than to know his will was to offer him selfe vnto death: euen the death of the CROSSE, & that not onely for his friends, but also for his enemies. If than thou were negligent, slothful & cold to loue god before thou knewest how much he loued thee; nowe thou doest knowe it by such and so manie signes and argumentes, endeavour to him which hath so loued thee. Call to minde in this my-

THE FRUIT

stery how greatly thou art be-
 loved of all the whole Trinitie,
 seeing the father so much loved
 thee, that he gaue his onely be-
 gotten Son vnto death for thee
 Remember wel those words of
 the Euangelist. S. IOHN, which
 saith in this maner: So God lo-
 ued the worlde, that for it hee
 gaue his onely begotten Sonne.
 In which wordes thou mayest
 knowe the greatnes of the per-
 son of whom thou arte so belo-
 ued, and that is, the Father al-
 mighty maker of Heauen & of
 earth: and also the greatnes of
 his love wherewith hee loved
 thee is manifest, by the great-

nesse

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nes of the gift which he gaue thee, and that is, h's only begotten Sonne, who hath the same maiesly with the Father. And like infinit power, bounty, and this such a sonne he hath gratuitously given thee, that taking thy humanity or manhood, hee might dye in thy place for thee and redeeme thee, in such sorte as the Apostle saith, God spared not his owne sonne; to pardon vs his miserable seruants. Inestimable loue, and greater than any vnderstanding can comprehend; And likewise the loue of thy sonne was nothing lesse than this of the Father, in

H. III.

THE FRUIT

that hee came downe from hea-
uen and was incarnate for thee
spent his life and dyed for thee,
that by such meanes hee might
in dyuers sortes bee given to
thee: In Birth as thy compa-
nion, in life as thy comforte, in
his last Supper as thy foode, in
death as price for thee, in hea-
uen as a rewarde for thee. And
as the loue of the Father and
the Sonne was towarde thee,
so was the loue of the Holie
Ghost, who willed & wrought
together with the Father & the
Sonne, thy saluation & redemp-
tion. Now the most blessed and
gloious Trinitie hath so loued
thee,

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thee, how canst thou be so slacke
in rendering to him loue for loue,
seeing that loue cannot bee re-
payed but with loue.

And if thou vnderstande not
this exceeding loue of God by
other benefites which hee hath
done for thee, as in thy creation
and conseruation; consider yet
what thou hast receiued of him
in the reparation and redemp-
tion, & then shalt thou perceiue
how true these words be which
he spake by the Prophet IERE-
MY; With perpetual loue haue
I loued thee, and therefore haue
I drawen thee to me in hauing
mercy vpon thee. These be the

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Sharp Arrow; which the king-
ly Prophet DAVID speaketh of,
sufficient to pierce any harde
heart. These be the new Wars
which the scripture speakeh of,
that a King is from heauen e-le-
cted to subdue & cōquer men
of the earth; Differing from the
first, which he made with thre-
mings and with feare. These be
the ropes of ADAM, & the cords
of Charity with which the pro-
phet OSAY sayth, Hewoulde
draw men vnto him. Because if
they wil work according to the
vse of reason which they haue
in respect they bee reasonable
men, they ought not to be more

on

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unreasonable than brute beasts
who suffer them selves to bee
drawen with ropes and hal-
ters in finding them selves for-
ced & contrayned to leue such
as loeeth them.

When thou therefore shalte
meditate vppon the death and
PASSION of thy redemer, let
the principal ende of thy trauell
be to be ramished in the loue of
such a Lord that hath so loued
thee, & by so many proofes hath
w^el declared his leue towar des
thee; & assure thy selfe that all
those stripes & bloody woundes
which thou beholdest in him, be
voyses crying and testifying

THE FRUIT

his deare and true loue towards thee. Behold him on the CROSE thrust through with a speare, and thou shalt perceine howe hee prouoketh and forceth thee to loue him. His feete so spaled doe shewe that hee will tarrie for thee, if thou wilt returne and come agayne to him. His Armes so stretched, doe signifie that hee desireth to embrace thee. His head so bowed down, doth signifie that hee will giue thee the kisse of grace. That side of his opened with a spere, doth manifestly shew that he is willing to giue thee a place in his hart, where thou mayst rest thy selfe

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selfe quietly & surely ; and what other thing might he do for thee which hee hath not done ? and what other thing doth hee more require of thee , but in that acknowledging this his loue, thou aunswere him againe with thy loue ? O most sweete I E S V, the true louer of men, what is he, if he wel consider this and know it, that can deny the thing thou requirest of him, and for so many causes is due vnto thee ? And how can any man excuse himselfe to loue thee, being pricked forward and, prouoked with so many motions and sweete callings of thy diuine loue ?

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Be not therefore my good brother vnthankfull, nor so dull to vnderstande this his so greate loue, for the which it should be houe thy heart to melt euen as the Wax, whensoever thou remembrest that hee loued thee with his precious blood. Deny him not the tribute of loue thou owest him, for although he haue forgiven thee other thy debtes yet this hee will not discharge or acquite thee of, but rather affirmeth that hee came to put fire on the earth, and woulde that it should burne continually. And in figure of this he com-

com-

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mandeth in the old Lawe, that
the fyre shoulde stande alwaies
kindled vpon the Altar. The
which is not so much meant of
the waterfall fyre, as of the spir-
ituall, which is the loue to-
wards him, and that he would
shoulde alwaies burne vpon the
Altar of our heart, because that
sacrifice is alwaies accepta-
ble to him which is offerede
with such fyre. And because
this maye bee nourished and
maintayned, it bechooeth that
euen as the Priests in the olde
Lawe did bring of all sortes
of waterfall Woodde for to
mayntayne and keepe in that

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maternal fyre; So thou must be careful to lay on that spirituall wood, & that is of the CROSSE, of the Whippes and Roddes, of the Speare and other instruments of that Hely PASSION, whercupon if thou deuoutlie meditate, it shall stande thee in stead of Wood most fit to kindle thy deuotion & loue towards God.

Let the conclusion therefore bee of that which wee haue hitherto saide; that in meditating after this maner vpon this holy mystery, and knowing by it how much thou art bounde (as is declared, for that which hee hath

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hath suffered for thee, and much more for the love in which hee suffered, & that was much more than his excessive tormentes: thou must render and yeeld vnto him the best recompence thou canst, which is but love for love. And this thou shalt doe, if thou be mindefull alwaies to haue thy heart inflamed in love towards him, and melting with the meditation & remembrance of his tender love towards thee.

Thus then as thou seest wee haue declared vnto thee all the foresaide orders of meditation vpon the PASSION, but yet for thy better exercise thou mayst

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helpe thy selfe with these aduises following.

Certaine aduises which may be obserued in the saide Meditations, or in any other.

NOWE thou hast seene all the aforesaid kindes and sorts of Meditation, it doth remaine for a conclusion & accomplishment of these instructions, to giue thee briefly certayne aduises whereby thou maist with more fruite and sweetnesse exercise thy selfe in the same. The which maie not onelie helpe thee to meditate vpon the myserie of Chyestes PASSION, but also in anye other meditati-

on

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on else vpon his life, or prayers,
which thou dost intend to mark
And in these aduises thou shalt
learne three things. The firste,
what order thou muste obserue
before thou entredst into thy
meditation. Secondarily, the
maner of proceeding in thy me-
ditation. And the thirde, what
thou shouldest doe, when thou
hast finished thy meditation.

The first aduise to bee had be-
fore thy meditation, is to bee
learned of the wise man, who
counselleth thee that before thou
pray, thou prepare thy minde
or heart. Which preparation
consisteth in endeuoring to goe

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about this Holy exercise with the greatest cleannes and purenesse of heart and minde thou canst. For euen as wee shoulde see alwaies that the vessell bee wel washed & cleane, in which wee purpose to put any kinde of precious liquoꝝ; Agreeable to that which our Saviour saith: That men vse to put new wine into olde Bottels. So also to receue the new Wine oꝝ Muste of that Heauenly lous, and precious liquoꝝ of grace, deuotion & other gifts that the mercie of God is willing to bestow vpon vs, it is necessary that the mercy of God is willing to be-
stow

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flowe vpon vs; it is necessarie that the vessel which shoulde receiue it, that is the soule be pure and made fresh. And the more washed and cleane it shall be, so much the seruenter and better disposition it shall haue, to receiue more abundantly this most precious liquor. It shall be therefore good, before thou beginne to meditate, that thou examine thy conscience, and make cleane and sweepe the dust and filthe which thou findest therein, the which commonly are wont to bee veniall sinnes, that is to say, bayne thoughts, idle wordes, negligences, and other

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like thinges which doe easilie cleane and sticke fast in vs, or rather let and take awate that perfect helmesse & purity with which a man ought to endeuor earnestly to appeare before the sight of God. This thou mayest doe in asking God humbly pardon for thy particular faults, which thou shalt remember to haue committed, for which and for other generall defects that thou canst not remember, thou mayest saie at the beginning of thy Meditation, the generall Confession with the Vnime of the Holy Ghost, or one Pater noster, and an Aue Maria, or
some

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some other prayer, as shal seeme beste for thy purpose, desiring God of his grace to spende that tyme in meditation, with suche attention, reuerence, and deuotion as thou art bounde to, and shall bee most acceptable to his diuine maiesty.

The second aduise is, that thou endeavour so to set thy things in order before thou pray, that thy thought and care of that which thou hast after to do, moleste and trouble thee not, or let thee in thy prayer. The which thou maist doe, if thou first dispatch all thinges thou haste to doe, if thou maist conveniently, or else

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In making accounte with thy
selfe, not to haue any other care
or businesse in the worlde, but
that which thou goest about, &
that is the greatest and chief. If
thou canst do, if that vpon thine
obedience there bee none other
thing appoynted thee in charge
finally thou must endeavour to
bee free and rid cleane from all
other cares and thoughts, when
thou giuest thy selfe to this ex-
ercise; remembering that when
the Patriarch A B R A H A M
went with his Sonne I S A A C
to offer him in sacrifice, when
he came to the foote of the hill
where he should sacrifice him,
hee

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he said to his seruants that waited vpon him, Tarry there beneath a while, till I come againe vnto you after we haue prayed to God: Euen so likewise shall it bee requisite that thou commaund thy thoughts and cares to tarry without, when thou goest to the place where thou must offer to God the sacrifice of thy prayer. As wee reade a certaine Holy man did alwaies at the Church doore euery time hee went in to pray, and then hee made his prayer with more fruit of deuotion and comforte, when the soule so rested in solitarie manner to it selfe, ridde &

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d'scharged from al other impertinent cares and thoughts, so that he might truly say as the Spoule in the Canticles I to my welbeloued, and my welbeloued to me; in such sort that for the tyme present she harken to none other voice or company.

The thirde counsell is, that thou giue thy selfe to this holie exercise with a right & perfect intent: so that there bee diuers respects and endes with which many goe to Prayer and meditation: some to the end th. y m. y receiue, some to tast of spiritual comfort. which at other times they haue wished, some to de-

lice

OF MEDITATION:

sire of God some particular grace, gift, or vertue, which many desire, knowing that to kee the principal meane to obtaine it: Some to represent before God as their most merciful Father, their trauels, troubles, & temptations, their spirituall and corporall necessities, desiring to be deliuered from them. Finallie, other some goe to praie, to fulfill a good vse and custome they haue euery daye so to exercise them selues, or because they be vpon their obedience so commaunded to doe.

And albeit these and suche other lyke causes maye bee

both good and laudable: yet the principall purpose and ende of this thy exercise: must be for pure loue and onely for the glorie of God. So that thy owne particular necessitie or neede, or thine owne comfort, gaine and profit ought not so much to moue thee, as the ende & desire thou shouldest haue in all thinges to seeke for the glory of God & to please him, even as the Apostle counsellith thee: That all thinges which we doe, bee for the glorie of God. This than being thy principal scope & intent, it shall cause thee with cheereful heart and willing minde to meditate

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oꝝ pray, considering that God woulde that those gifts which his seruants doe offer him, and the seruice that they do, be offered and done cheerefully & willingly. And this wise thou shalt alwaies finde fruit and contentation of minde in thy prayer and meditation, if perchance thou find thy selfe dꝛy without spirituall taste in it.

These three aduises which wee haue hitherto declared of the clenlinesse of Conscience & quietnesse of minde from all other businesse, thereby to come with more attentive pure mind to the glorie of God, may helpe

THE FRUIT

helpe this before thou beginne
to pray. And the other three, no
lesse necessary aduises, are to be
vsed during the time of prayer:
of the which the first is, that
the miseries which thou doest
med ta'e vpon, be not curiously
searched into of thee, either
with too much speculation, in
going about subtilly to seek out
diuers points, arguments, com
parisons and imaginations, the
better to vnderstande them,
whereas in deede it doth rather
distract the vnderstanding and
hinder deuotion, according to
that which the wise man saith:
That he which is inquisitiue of

his

OF MEDITATION

his maiestie; shall be oppressed
of his glory. And the heauenlie
spouse saith to the soule his
spouse : Turne away thy eyes
from me because they make me
sly away : which is to be vnder-
stood by curious eyes, with
which she would beholde him in
prayer. Wherefore endeavour to
stand in it, with a simple & hum-
ble sight of the mystery which
thou shalt think vpon, beholding
it inwardly, or outwardly, as
though thou sawest it present be-
fore thee, To the which it maye
helpe thee to haue before thy eye
the image of the mystery which
thou shalt meditate vpon, & with

THE FRUIT.

the onely light and regarde of it outwardly content thy self without busie discourfings of the minde, or immaginations vpon other thinges impertinent.

For yet must thou do any violence to thy wil, that is, to wrest out as it were by force some teares or sensible deuotion; because all this hurteth, healeth, and helpeth, little to that thou goest about. Therefore study to meditate quietly and closely the poynts which are set before thee abiding with silence and hope, as the scripture sayth, the grace that God shall vouchsafe to giue thee.

OF MEDITATION

The second aduise is, that if in meditation thou shalt finde thy selfe ouer drie and without taste of deuotion, or else too much distract with diuers cogitations & waivering of the minde: thou must not therefore be troubled, nor yet cease to go forwarde in thy exercise, but in such case thou mayest help thy selfe with some colloquies and talke with thy Lorde God, to whome thou shalt open thy distraction & wearinesse, desiring him to help thee to driue away those busie flies of thoughts and imaginations which draw vnto thee, so waste the sweete oyntment of thy deuotion.

THE FRUIT.

If thou wilt this doe, with that faith, humilitie, and patience as is requisite thereto: God which regardeth and heareth the prayers of the humble, will haue compassion of the trouble, thou dost suffer, and wil visite & comfort thee presentlye, or after when it shall bee expedient for thee.

For so wee reade in the booke of Genesis, that ABRAHAM offering on a time Sacrifice to God of certayne beastes which he had killed, there came byrds to eate the flesh of those beastes, and to let the sacrifice; so that he was troubled and occupied a
good

OF MEDITATION.

good part of the daye in dviuing
awaye those Wyndes, that they
shoulde not come keere the Sa-
crifice, whereby hee deserved of
God to bee visited and comforte
ted with a quiet and pleasant
vision which he sent him, wher-
in he receiued a great reuelati-
on. The which is a figure of the
rewarde that our Lorde God is
wont to giue afterwardes to
them who busily dviue awaye the
little Wynds of temptation and
lethargie: which commonly
happen to them that offer the
Sacrifice of prayer. And there-
fore the wiseman sayeth, that
the end of prayer is better than
the beginning. Bii.

THE FRUIT.

Because that albeit a man in the beginning feeleth himselfe cold & distract, yet after wardes in the discourse of his meditation, he gathereth himselfe together, & calling his wits to him, beginneth to bee seruent, & findeth consolation. And if so be he fayleth of this at any one time, yet it supplieth at an other.

The thirde aduise is, that if contrariwise it happen thee to finde deuotion and steadfastnes at the first or seconde point of that thou hast to meditate vpon than stay thy selfe in consideration of that as long as thy deuotion shall endure and the in-
warde

OF MEDITATION

warde feeling thereof, without
hauing any doubt or scruple at
all for not passing any further to
meditate vpon the other poynts
remayning. Because it away-
leth more to Meditate a few
things well with deuotion and
fruit, than many without taste
& sweetnesse. And chiefly that
those poyntes which for this
cause are left vumeditated vpon
at one time, may bee taken in
hande another time, & recom-
penced in thy meditations fol-
lowing. And of this that maye
be wel vnderstand which Saint
PAVLE affirmeth, that it is bet-
ter to speake five wordes with a

THE FRUIT

spiritual feeling or edifying, than
ten thousand with attention &
spirit.

With these three advises thou
maist serue thy selfe, and w.ich
I trust shall be profitable vnto
thee, for the time thou arte in
thy Meditation: and after thou
hast done, thou mayest vse the
other three which we shal haere
declared vnto thee.

Let therefore the first advise
bee, that when in prayer God
shall vouchsafe of his goodnesse
to endue thee with some inspi-
ration & deuotion, or other par-
ticular gifts or grace: that thou
thyn endeuour to keepe it dili-
gently

OF MEDITATION

gently, & not suffer thy selfe to be cold straightwaies after thy meditation with vnprofitable thoughts, imaginations or other distractions or contrary occupations, but rather endeavour to walke al day as closely with thy wits gathered to thy selfe as thou canst, remembering to thy selfe often that which in thy prayer was communicate vnto thee, and of thy good purpose and desire which thou foundest in it: Because it maye so reassemore fixed in thy minde, and to the entent that deuotion and seruencie which thou receiuest whilest thou didst pray be not lost

THE FAVIT

And after this sorte thou shalt
fulfil that which the wise man
counselleth thee, saying ; With
all diligence keepe thy heart;
because of it proceedeth life.

And also it shall anayle thee to
goe all daie with such care and
diligence, because thou shalt not
so easily fall into sinne as at o-
ther times thou wert vsed to do
And because God may giue thee
sometime in the daie that deuo-
tion and consolation, the which
was not giuen thee at the time
of thy prayer, as it hath often
happened to many : This dili-
gence and care doth likewise
profite thee, in that thou maiest
bee

THE FRUIT

be the readier and better disposed to make thy prayers & meditations afterwards. For euen as water which is already hoate may be so kept in the same heat with a little fire, the which if we suffer it once to be lost, it becometh colde, and is not without more paines againe made hoat. So likewise chaunsceth it to the soule, in preserving or suffering it to lose the heate which it once receiued. And to this ende the blessed men in times past did vse often times in the day those kinde of prayers which in Latin they termed *Iaculatoria*, which were no more but certayne

THE EVIL

Short elevations or lifting vp of the mind & sweete sighes, which they speedily shotte vp to God that by them as it were with certayne stiches layde to the fyre, they in untayned and continued that heate stil which they had before receiued. And this a man may do easily although he be occupied about diuers other businesse and exercises.

The seconde aduise is, that sometime in the week, or when thou best maye, thou finde time to examine thy selfe, and to see whether thou haue gone forward, or gotten any profite of thy praying. And when thou shalt

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Shalt see that thou halt profited nothing at all, noꝛ found in thy selfe any difference of one time better than another : then examine and trye out from what cause it proceeded, & thou shalt alwaies finde, that it happened of some fault oꝛ lacke in thy self either foꝛ not mortifying thy selfe, which is necessary in this exercise, oꝛ foꝛ not doing it with due care and diligence, oꝛ foꝛ not following the advices which are given thee, oꝛ foꝛ some other negligence of thine owne.

And foꝛ what cause soever thou shalt understand that this small encrease of deuotion & profitinꝝ

THE FRUIT

hath proceeded, procure yet to remedy the same, and make amends for the time to come of the fault passed. And that thou mayst vnderstande the better whether thou hast gotten anie fruit or no of thy prayer, thou must note that which nouices or young beginners in prayer or other their exercises haue chiefly to regard, which is, the mortification of their passions, their sensuall appetites and affections, & to purge and cleanse well their soules. And those which haue further entred and proceeded, ought chiefly to labour and care to attayne the

vertue

OF MEDITATION.

vertue which they lacke, and to increase & augment the same, specially their charity; and those which bee more auncient as it were, and more forwardly entered into perfection, haue to trauell for the perfect vnion & conformitie with God in making one spirite with him as much as it shall bee possible for them, althorough sometime the exercise of one of these may attend to the end and effect of the other: According to this aduise than you maye vnderstande when you haue profited more, or lesse, or nothing at all, and so vndie to remedie that shall bee

THE FRUIT

conuenient.

The third and last aduise is, that although perchance it seeme in long time thou haſte little profited, or that thou arte nothing giuen to this exercise of meditation, nor feelſt in thy ſelfe that deuotion, nor ſuch taſt herein as thou wouldeſt, yet oughteſt thou not there fore to diſparze or ſlacke to proceede forwarde. Becauſe that euen as in other good workes, perſeuerance is it that maketh all perfect, & ſtrengtheneth every vertue with reward: So alſo it happeneth in this ſo holy & neceſſary a worke of prayer, that by

he we

OF MEDITATION.

how muche the more thou shalt perseuer and continue thy good exercise therein, so much thou shalt the more merit, and God shall giue thee in pcesse of time so much the more comfort and rewarde, as thou hast sate thy selfe drye and saynt in the beginning.

For oftentimes God permit-
teth that some are sounde drye
and bare of all deuotion, with-
out all taste and saournesse in
their meditation, to the entent
that howe much the more they
labour and trauell to perseuer
and continue in the same, so
much the more comfort: and

THE FRUIT

fruit they receiue afterwarde
in reward of their perseuerance
For euen as God did in the cre-
ation of the worlde first frame
the earth to be hard and drie, &
then couered it with Waters,
that so it might fructifie & pro-
duce planets of diuers greene &
fruitful Trees: so also the same
our Lord God permitteth some
soules to be found in their prai-
ers drie and barren, without
taste or sauour of deuotion at
all, that by their patience in
perseuerance of this trauell of
minde and loathsomnesse, they
come afterwarde to bring forth
faire fruite and plentiful of

OF MEDITATION

much vertue and grace which shall be bestowed on them. And that God doth signifie vnto vs in saying by the Prophet IEREMY: I remember her because shee did follow me in the Deserts and Wildernesse, & in that Lande that is not sowed: Which is to vnderstande of the soule that preseuered and continued in seeking after God, although she felt her selfe dyve & Desert; without feeling or taste of deuotion or consolation. And the same affirmeth Christ our Redemer in the Gospel, saying: In your patience yee shall possesse your soules: **Take**

THE FRUIT


Take more courage then, good
Christian brother, and let not
thy dyinesse or vnsauery loath-
somnesse, or payne which thou
sittest in thy meditation or pray-
er, cause thee to turne back and
leane of thy godly purpose: Least
it happen to thee as to the chil-
dren of Israel, who deserued
not to enter into the desired
lande of promise, because they
had not patience in their fa-
mine and hunger, with other
payne and trauell which they
suffered in the wilderness. En-
deavour rather to follow that
perseuerance of the woman of
Canany, who although she saw

OF MEDITATION

her selfe not regarded, & shaken off from Christ, she did not for al that mistrust, nor ceased hir sute or petition: & so deserued to obtaine muche more of him than that which she asked or desired; and the like thou maist wel hope shal hapen vnto thee, if thou wilt haue the like patience and trust in god, which saith, he that continueth vnto the end shal be saued. To conclude, help thy self therefore with these three ternaries of aduises and counsels, which I woulde thou shouldest alwaies haue freshe in thy remembraunce, and to practise euer y one of them in their due

THE FRUIT

place as shall bee needefull, as
well befoze prayer, in prayer, as
after, and thereby (and princi-
pallie by Gods grace, which he
shal vouchsafe to giue thee) thou
shalt be able with great fruite
and comfort to exercise thy selfe
in these Meditations of the bles-
sed PASSION following,
as the holy Euange-
lists declare the
same,
(.:.)


THE FIRST MEDI-
TATION OF THE SUPPER
that was made to Christ our
Lord in Bethanin, sixe daies be-
fore his **PASSION**, which is the
Saboth before Palmesunday.

Concerning which yee
may Meditate these
poynts following.

(.)



¹
OW that Christ
our Redemer com-
ming vnto Betha-
nia sixe daies before
his **PASSION**, supped in the
house of Simon Leprotus, wher
at that time was **LAZARVS** &

A iii.

his

his two sisters Martha & Magdalen, and it is to be supposed, that the most blessed Virgin his mother was there also.

2 Consider with what cheerefulnesse and diligence Martha serued at the table, & that moste seruent loue & deuotion of Marie Magdalen; who taking a vessell of Alablaster full of precious ointment: powred it vpon the head and fete of her beloved maister, and wiped his fete with her heare, and howe that the house was filled with the saour of that sweete ointment.

3 Remember also how the traitor

Vpon the Passion.

to: I V D A S murmured that
Migd:lene had so bestowed an
orment of such greate value.
And howe our moste gracious
I E S V defended her, and praised
the worke of so greate charitie
and deuotion that she had done.
In the which was signified
his death and buriall that was
at hand.

A Prayer.

O My GOD and Lorde , a-
mongst other seruices and
sacrifices which are acceptable
to thee , and which thou requir-
edst of vs, thou haste declared

how

Meditations and Prayers

how the sacrifice of laude and
praise pleaseth thee, Where-
fore knowing howe much all
men are debtors to thee for so
greate gifts and benefits recei-
ued of thy most liberal hande: I
desire to offer to thee the same
Sacrifice. My soule therefore;
sweete I E S V, maketh adoration
and giueth thanks to thee, and
all my powers within mee bles-
seth thy Holy name, for all the
works which thou hast done in
the course of thy blessed life, &
for the mynumerable sorrowes,
reproches and torments which
thou hast suffered in thy PAS-
SION, which thou wouldest
shoul'd

Vpon the Passion.

should bealwaies imprinted in
my hart:and first I laud & praise
thee, that knowing the neerer
thy sorrowfull death was at
hande, and for the which those
thy dear friends that loued thee
so entirely should bee in greater
sorrow and sadnesse, it was thy
godly pleasure first to cheere
and vnkindly entertayne them,
in supping with them in **Betha-**
nie, where those two most deu-
out Sisters **Mary** and **Martha**
declared the pure loue they
bare vnto thee. I beseech thee
my good Lorde, which art the
faithfull louer of all them that
loue thee, for thine infinite loue

Meditations and Prayers

to vouchsafe to kindle and inflame my heart with the fire of thy loue: that I may loue thee from the bottome of my heart: s I am bounde, and giue mee grace to follow that seruencie & deuotion, which thy deuout seruant **Magdalen** shewed, in casting that sweete liquor vpon thy head and feete: And that I may also declare the same, in annoynting of thee spiritually: That is, in beleeuing steedfastlie, in honouring and reuerencing duly thy diuinity and most holy humantie, in working according to my power, in the seruice of my neighbour to aide
and

Vpon the Passion;


and helpe him, and to perseuer
in so doing all the dayes of my
life: that by these meanes in ex-
change of that filthynesse and
odious fauour which my sinnes
haue vnto this time caused, I
maye render for the time to
come, the sweet fauour of good
workes which may be accepta-
ble both vnto thee and o-
thers, that shall see
the same.

Amen,

Neditations and Prayers

The solemnitie in the receiuing
of Christ into the Cittie of Ierusa-
lem the Sonday before his
PASSION.

☞ Poynts to Meditate vpon.

 W that the day fol-
lowing, that is to say,
siue daies before that
Christ the true Lamb
shoulde be Sacrificed for vs in
his PASSION, he would present
himselſe in Ierusalem, euen as
the law commanded of the my-
sticall Lambe; which so manie
daies before it shoulde be Sacri-
ficed, was to bee prepared.

And

Vpon the Passion.

And for to shew his good will
and with what desire of minde,
hee came to offer himselfe ; hee
would therefore enter into Ie-
rusalem with that ioye & solem-
nitie as was shewed him.

2 Consider with what deuoti-
on and ioye, the people at that
time receiued their true King
and Lord, and the diuersitie of
seruice they shewed in honou-
ring him ; as in dressing the
streetes with bowes, and sprea-
ding their garments before him
in the waye, and prayling him
with songs.

3 Call to minde also how that
in the middelt of that feasting

Meditations and Prayers

and ioye in which our Lord
went, when hee saw the Citie
of Ierusalem, hee shed his sor-
rowfull teares, well knowing
how farre contrary wise with-
in the space of five daies he was
to be handled of them, and sor-
rowing within him selfe the de-
struction of that Citty, which
he knew for their sinnes should
be destroyed and brought to ru-
ine. Consider howe straight-
waies after his entring into the
citty, he went to visitt the temple
out of the which he draue away
them that prophaned the same
with their marchandize in buy-
ing and selleng.

The

Vpon the Passion.

The Prayer.

I Adore & worship thee most
louing I E S V, true & eternal
king of Heauen and earthe, to
whom al adoration, honoure &
reuerēce is due, for al the works
which liuing in this world thou
diddest with wondrous wise-
dome and infinite charitie.

And specially I giue tharkes
and prayse to thee for that rea-
die good will, with which thou
most innocent Lamb, knowing
that thou shouldest be sacrificed
for the sinnes of the worlde,
wouldest a fewe dayes before

Meditations and Prayers

present thy selfe in Ierusalem,
entring into it with feaste and
triumph, willing thereby to de-
clare thy cheerefulnes & most
earnest desire wherein thou
camest to offer thy selfe vnto
death, whereon thou knewest
our life to depend: and that in
dying thou shouldest ouercom
and triumph ouer death it self,
hell, sinne, and al other our ene-
mies. I beseech thy inmeasura-
ble bountie and goodnesse, to
giue me grace & strength, wil-
lingly and gladly to offer my
self to such dangers and trauels
as shall behoue mee to suffer in
this life, for thy seruice: & make
mee

Vpon the Passion.

mee to dispose for thy loue, all the prayſes and honours with which this deceitfull worlde woulde deceiue mee: euen as thoſe ſolemnities, prayſes, and honours, with which the people of Ieruſalem receiued thee, did not let thee with great compaſſion to weepe and lament, what time others ſung & made great ioye.

Let my chiefe care be to ſeeke thee, & haue a zeale to honour thee and thine eternall Father: ſeeing and conſidering that thy care, which aſſoone as thou haſt entred the Citty, thou didſt by and by goe to viſite his

M

Meditations and Prayers.

Temple, & beholding that most
feruent zeile of thine, in dry-
uing out of it, all them that
boughte and solde in the same,
not contented that the house of
prayer should be so prophaned,
I humbly therefore beseech thy
diuine maiesty, that thou driue
out of my hart every thing that
may prophane or defile it, to
the ende it may rest as thy tem-
ple and house of prayer, into the
whuch thou maest vouchsafe to
enter and dwell. Amen.

Of

Vpon the Passion.

Of the last Supper which Christ
our Lorde made to his Disciples:
there may bee these poynts
following to Meditate
upon.

I



Ich how great meek-
nesse & humilitie the
sauour of the worlde
rising from supper,
washed the feet of his Disciples
and also of IVDAS, and wiped
them with the towell where-
with hee was girt.

2 Secondarily, consider of the
entire loue which incued him
to institute that high Sacramēt,
in the which he gaue his discy-
ples to eate his most sacred body

¶ ii.

Meditations and Prayers.

and precious bloud to drinke, &
willed it should remayne in his
Church, as food: and consol-
ation of our soules.

3 Thirdly cal to mind that hea-
uently lesson which he preached
to his Disciples, comforting &
exhorting them and vs also, to
humility, charity, and patience,
of the which vertues hee gaue
vs so liuelie examples in
the latter ende of
his life here.

(.:.)

Vpon the Paffion.

A Prayer.

I Geue thee thanks moſte
ſweete **Ieſu** with all my
heart, for thy marueilous hu-
militie in abating thy ſelfe to
become a ſeruant to waſh the
feete of thy ſeruaunts. And alſo
I prayſe and worſhip thee, for
the inefumable benefite that
thou diddeſt worke for vs, in
willing to continue with vs in
thy moſt Holy Sacrament, in
the which thy Bleſſed Body
is verily containd, for the
fode & comfort of our ſoules.

I humble beſeech thy infi-
nite clemencie and pittie, to

Liii.

Meditations and Prayers.


grante mee grace to follow this
example of so great humilitie:
and that my vile condition ne-
uer become proud, when I shal
consider and see thy muesty so
humbled. And vouchsafe also
my gracious Lord and Redee-
mer, to wash my feete: that is to
say, the affects & naughty pas-
sions of my soule: And giue me
that loue & charity which thou
diddest so greatly commende
to thy disciples, that with pure-
nesse of heart, and with such in-
warde cleannesse of minde as
I am bounde, and as is accep-
table to God, I may draw near
to this most sweete Sacrament,
and

Vpon the Passion.

and participate abundantlie
of those effects which it wor-
keth in deuoute soules. Graunt
mee also. O celestiaall Schole-
mister and euerlasting wise-
dome of the Father, that thy
most blessed wordes maye bee
inprinted in mee, which thou
diddest Preach in this worlde,
and chiefly those wordes of
thy latter talke neere thy death
beeing ful of so greate charitie
& consolation, with the which
thou diddest comforte the sor-
rowfull mindes of thy beloued
Disciples. And seeing thou
hast the worde of euerla-
stinge life more sweete than the

hony or hony combe, make
my soule to taste it, chiefly to
delight in it, & alwaies to obaye
it, and that by it, as by a moste
lightsome Lanterne, I may see
how to guide my selfe in all
my waies and workes . Amen.

Of the prayer in the garden, and
apprehending of our Saviour.

 Poynts to meditate thereupon:

HOW our Saviour going
into the garden, to which
place he knew his enemies shuld
come for to apprehende him:
with that inwarde sorrow and
feare

Vpon the Passion.

feare which for our saluation,
freely his soule woulde feelee, hee
fell downe flat on the grounde,
and with most great reuerence
he made his praier's three times
to his father, praying him that
that bitter cup which was pre-
pared for him, might passe a-
way, yet notwithstanding sub-
mitted himselfe alwaies to his
fathers most godly will.

Now that his affection and
anguish increasing, which wil-
lingly hee receiued, caused
him at the last to sweate
dropes of bloud, that fell vp-
pon the earth, And beeing in
this Agony, there came downe

Meditations and Prayers

an Angel from heauen to comfort him.

3 How that being moued with the burning desire of our redemption, he went and met his enemies in the face, and was content to be kissed of the traitor IUDAS & of the other to be taken and cruelly bounde, to bee forsaken of his Disciples, & brought to the house of ANNA the Bishop.

The prayer.

Blessed be thou my Lord & God, O IESUS Christ, for that thine infinit mercy, that it pleased thee, for to harden & comfort vs, to be assauited thy selfe
with

Vpon the Paffion

with fuch extraeme feare and
f. dnes. And thou being the glad
neffe and comforte of Ange's,
diddeft take wel in worth to be
comforted of an Angel. I bleffe
& prayfe thee alfo for that thy
feruent loue, that for to loofe
the bondes of our finnes, & to
fet vs at true libertie, fufferedft
thy felfe to be taken & bound
of thy enemies shamefully like
a thiefe. I befeech thy infinite
goodneffe therefore that in
mine afflictions, feare, and fad-
neffe, I maye haue the grace al-
waies to runne vnto thee with
moft humble & deuout praier
submitting my felfe wholly in

Meditations and Prayers.

to thy blessed handes, and that
so to do, may be my only com-
fort and helpe, seeing that with-
out thee, vaine is the health &
helpe, that any worldly cre-
ture can giue me. I beseech thee
also most meek Lambe, by that
thy patience and gentlenesse
which with hard cords & ropes
diddest suffer thy selfe to bee
bound when thou wast taken:
that thou wilt vouchsafe to
bynd my soule, with the chains
o fthy loue, that I being loosed
by thee from my sinnes, and
from my disorderly affections,
suffer not my selfe to bee anie
more bounde with them. And

that

Vpon the Passion,

that neither the deuill, the world
nor the flesh, may at any time
seperate me from thy loue, ser-
uice, and most blessed will and
pleasure. Amen.

How Christ was led to the
house of Annas & Caiphas.

¶ Poynts to Meditate.



HE blasphemies
& villanies which
were spoken a-
gainst our Re-
demer by those
wicked ministers; the outrages
buffetings and beatings which
he suffered when he was lede

from the Garden to ANNAS house, where he was first presented.

2 Consider the great meeknes, humilitie and modestie, which shined in our Sauiour whiles hee stooode before the presence of that proud Bishop, and answered to the demaunds of his doctrine and of his Disciples, and tooke so patientlve these reprochefull strokes and buffets.

3 And after that, howe with like spite, cruell handling, and shame, hee was led to the house of CAIPHAS, where they vsed much scorning and iniuries towards him, as in couering and

blindfolding his blessed and reuerent face, spitting in it, and striking it, so that hee passed all that night without any rest at all.

The Prayer.

[Render thanks and praises
to thee most louing I E S V
for thy inuincible patience,
with which it pleased thee for
vs most vile sinners, to beare &
suffer so great trauels, paines &
injuries, submitting thy mosse
blessed bodye to them that did
beate it, and thy most reuerend
bearde and heare to them that
did teare it, bespit it and soyle
it, and diddest not turne thine
amiable

Meditations and Prayers

amiable face from them that
did spit in it. I doe humbly be-
seech thy goodnesse: for that thy
insuperable patience sake, with
which thou sufferedst so manie
strokes and beatings without
grudge or anger towards thine
enemie; that thou wilt grant
mee strength and patience, to
suffer all persecutions and in-
juries, which in this world are
wrought against me, knowing
that my sinnes deserved much
more.

And seeing that thou O Lord
whose face the Angels desire to
behold, wast content to haue it
defiled with their most filthy
spettina

spectings, and all so: to beauti-
fye our soules: grant me grace
not to regarde the vanities of
this body, or of the worlde, but
to care for the beautye of my
soule, and the Ornamentes
of holy vertue, and the workes
herof; With which I maye
same worthy to appeare before
thy face, in that moste happye
kingdome, where the true and
perfect beauty is: And where
they shall be adorned and cloa-
thed in glorie that shall rayne
with thee without ende Amen.

¶

Meditations and Prayers.

How Christ our Redeemer was
brought to PILATEs house.

Poynts to meditate vpon.

1. How the frydaie morning
those wicked Jewes which
so greatly desired the death of
him that was the giuer of life,
came early in the morning to
the house of Caiphas wher they
left him, & after they had made
an end of their wicked counsell,
in the which they iudged him
worthy of death, they ledde him
to the house of PYLATE, that he
might giue iudgement on him.
2. Consider with howe greate
modestie our Lord stood in the

pre-

sence of Pylate, & with how
greate humilitie he answered
to the things he demaunded of
him, and would neither excuse
nor defende himselfe, against
any false inditement or accusa-
tions layd to his charge.

3 Consider also specially those
wordes of our Redeemer which
he spake to Pylate: that is: when
he said, My kingdome is not of
this worlde, declaring by those
wordes, that albeit he were the
true king of Heauen and earth,
he came not yet to reigne in the
worlde, but to suffer paines and
to die for the life and redempti-
on of the worlde.

Meditations and Prayers.

The Prayer.

BLESSED be thou King of heaven for thy so great humilitie, that beeing the vniuersall iudge, of the liuing and the dead, it pleased thee so much to abase thy selfe to be led & to be ruled of an vniuersall iudge. Who although hee knew thy innocency & also the enuy of thy persecutors: yet he suffered himself to be peruerterd and overcome with worldly feare. All which thou diddest willingly suffer, without laying of anye excuse for thy selfe in anye thing: so great was thy desire to giue thy

Vpon the Passion.

life for the worlde vnto death,
being moued thy selfe thereto,
through thy passing loue and
charity.

I beseech thee, O Lorde, to
cleanse away from me al wicked
inclynations which I feele in
my selfe, when I excuse my sins
and my greate imperfections.
Where as thou beeing an in-
nocent and voyde of all faults,
wouldest not excuse thy selfe
of those false and vniust accu-
sations which were layd against
thee. And seeing thou diddest
confesse that thy kingdom was
not of this worlde, I praye thee
by that pouertie and base estate

Meditations and Prayers


In which thou being King of
heaven wouldest liue vpon the
earth: That thou wilt grant mee
grace to dispyse the honour &
vaine fauour of this worlde, &
that I onely desire and seeke
for that true and euerlasting
kingdome, which thou hast
prepared for them that
truly & duely loue
and serue thee.

Amen

Vpon the Passion

How Christ, beeing led vnto
Herods house, was also there
mocked and scorned.

¶ Poynts to meditate.

 All to minde the dili-
gence and basie cru-
elty of those peruerce
ministers of iniquity
in leading our Saviour from
Pylate to HEROD, with their
greedie and insatiable desire to
put him to death.

2 Remember also that cleare
bright quiet countenance, and
continual silence, in the which
our most meeke Saviour stode
before Herod,, without answer.

answering to any question they made to him, because they were all curious, bayn, & vnprofitable.
 3 How that being mocked and scorned of HEROD & his people, he was apparrelled in derision with a white garment, and then brought again to PELLAS house, with all the shame and reprochfull deuises they would imagine.

The Prayer.
 I most humbly adore & worship thee most benigne IESV for those wearisome iournyes which for our Salvation it was thy wil to make, beeing so many times led, hurried, and haled
 from

Vpon the Passion.

from one iudge to another, in which proceſſion thou diſdeſt ſuffer ſuch gaſings, ſhame and mockeries, namely, beeing clothed with that white garmente thou waſt of all men mocked and ſcorned. How ſhal I bee able O Lorde to aunſwere theſe thy ſo great mercies and benefites receued at thy godly hands that beeing by the tranſgreſſion & diſobedience of our firſte Father A D A M, ſpoyled of that white Garment of innocencie and immortality wherewith he was indued, thou which art the ſecond A D A M, our moſte true and louing Father, wouldeſt

recompence that losse & others
which we had receiued of him,
in being content to be so clothed
& dispoyled, besides other great
injuries & torments which thou
diddest suffer. I therefore be-
seech thy Maiesty, for thy so
greate trauels and rebukes, that
thou wilt pardon mee my euill
& vnprofitable walkings which
I haue made in the discourse of
my life, walking in the waye of
perdition: and graunt mee grace
to run cheerefully from hence-
forth in the waye of thy holyc
commandements, & perfect ob-
seruance of my calling & state.
So that I gudge not or disdain

Vpon the Passion.

although I bee neuer so much
set at nought and dispysed of
men for thy loue, sith that I see
thee which arte the wise dome
of the eternall Father, with so
great silence to hold thy peace,
and be content to bee mocked
and clothed like a foole, to re-
compence so my foolish Pa-
geants and ignorances, with
which I haue so many times
offended thee, for the which I
praye thee from henceforth to
preserue mee, Amen.

The scourging of Christ our
Saviour.

¶ Poyns to meditate.



OW our Lorde bee-
ing brought againe
to the house of P Y-
LATE, who think-
ing by giuing him some kinde
of punishment to mitigate the
rage of the Iewes that were ve-
ry importune vpon him to put
Christ to death: hee tooke order
he shoulde bee whipped.

Consider the sharpsse and
bitter cruelty of these pitilesse
tormentors in scourging of that
most meek Lambe, in spoyling
him of his garments, and bind-
ing him strongly to a pillar,
and

and so to beate him without all
mercie and compassion.

3 Remenber also how cruelly
he was whipt and beaten with
roddes, so that there remayned
no one part of his blessed body
vntwounded nor vnbathed with
bloud, from the crowne of his
head to the soles of his fete.

The prayer.

I Adore & worship, O my Lorde
God, thy deepe iudgements,
which are worthy to be adored
and magnified, and not serched.
And amongst other I worship
and thanke thee, for that which
sufficeth to make the very An-
gels themselves to maruel that

Meditations and Prayers

thou being the welbeloued Son
of the eternall Father, to whom
al seruice and reuerence is due,
& of whome it is written, That
the whip shal not come neare to
his Tabernacle, diddest willingly
consent to be bound naked to
a Miller, and so sharply to bee
whipped and beaten, as if thou
hadst beene some vile slaue and
bagabound: willing to pay with
so sharpe strypes of thy Virgin
flesh, for the vayne and super-
fluous delights, that & thy vile
slaue haue pampered my flesh
withall, against thy will and
pleasure.

And seeing thou hast vouchsa-

fed

Vpon the Passion.

sed to defend me with thy shoul-
ders, suffering them to be shar-
ply whipped: I beseech thy infinit
clemency to keepe far from me
the scourge of thy wrath, the
which I knowe to haue deser-
ued for the multitude of my
sinnes. And let th's thy disci-
pline teach mee hereafter, and
cause mee to shake off all deli-
catenes and pleasures in pam-
pering of my flesh, by chastning
and mortifying of it by true Pe-
nance, because it may not re-
bell any more against thee, and
hinder mee to attende vpon thy
service as I am bound. Amen.

Meditations and Prayers

Of the Crowning of Christ
with Thorne.

Matter for Meditation.

How those tormentors being
tired weary of beating that
blessed body, did loose him from
the Piller, and howe our moste
patient Lord, did humbly gather
up his garments which they
cast & scattered on the ground,
with the which hee covered a-
gaine his most sacred body, bee-
ing all bloudy, soze and full of
payne.

2. Consider howe that hauing
yet scantly put on his clothes,
the Souldiers of Pylate were
busie to honour him in scorne,
with

with royal ensignes, because they saide, hee had made him selfe a king, they clothed him with a red purple cap: or mantell, and crowned his head with a garlande of moste sharpe pycking thornes, and they put a reede in his hande in steade of a scepter, with which they strak him, and kneeling before him, in mocking they saluted him.

3 Then also beholde how P Y-
L A T E brought forth in the sight
of al the people, the king of hea-
uen, euen as he was so mocked
and ill handled, thinking that
their obstinate fury might be so
pacified, when they shoulde see

Vpon the Passion.

him in that case worthy of pittie
and compassion. But it is no-
thing sufficeth them, but rather
they cried the more criticise him.

The Prayer.

What thanks may I render to
thee O my God, that thou bee-
ing the true King of heauen and
earth, & so worshipped & reueren-
ced of the Angels them selues,
diddest not refuse to beare that
shameful and paynful enignes
of a fayned King, with which
thou wast: scorned and mocked
of most vile men, neither yet
diddest grudge to appeare open-
ly in the sight of all the people
with

Vpon the Passion.

with that paynful sharpe prick-
ing crowne of thorne, where
with thou wast crowned of
them, whom thou contrariwise
desiredst to crowne with glorie.
And who would not maruel at
their obstinate malice, in that
they coulde finde out so manie
inuentiōns, that more to put
thee to shame, paine and tor-
ment; but more cause of mar-
uell is in thy burning charity,
loꝝd which the waters of so gret
tribulations and persecutions
were not able to quench, no, no;
in one poynt to coole.

And euen as thou wast neuer
satisfyed, no; couldest thinke in

¶ ii.

Meditations and Prayers.

thy self to have loved vs enough
so thou couldest neuer fully sa-
tisfye thy selfe in suffering for
them whome thou lovedst. Let
thy brayntifal good ieste, there-
fore bee honoured and thanked
of the Angels & of all creatures
the which I doe also adore and
worship and desire that I may
alwayes so do with al reuerence
humbly beseeching thee, that
thou wilt cause mee to knowe
thy highnesse & almightye ma-
iesty, that I may with true and
vnsaynedly, continually honour
that same, and to giue me grace
that I may with the eyes of my
soule beholde that lamentable

Spectacle

spectacle and sight, which P Y-
L A T E, shewd to the Jewes, in
saying, behold the man; That
my heart being thereby made
tender and molified, I maye
haue the more compassion and
pittie of thee, and with more
earnest desire loue thee, and em-
brace thee.

And also to reioyce in my selfe
to be reuiled and dispyssed in the
world for thy sake according to
thine example, hoping after-
wardes through thy mercy to
be crowned of thee in heauen.
Amen.

How

Meditations and Prayers

How Christ caried the Crosse
to be Crucified: and the poynts to
meditate thereon.



OW PYLAR bring
wearyed with the
importune callings
e cryings, on of the
Jewes did Judge Christ the au-
thor and giuer of life to death;
whose iudgement he willingly
accepted, for the great desire he
had to worke our saluation.

Consider with howe greate
humilitie, he did beare that hea-
uie tre of the CROSSE vpon
his shoulders; Which for that it
was so huge and greates, made
him often times to fall to the
grounde

7.
Meditations and Prayers.

grounde, and so to receive his
grievous paines.

3 Consider also that being not
well able to goe for his weak-
nesse and mighty burthen, they
took the CROSSE off his shoul-
ders & caused CIRINEVS to
beare it. And holwe hee turned
himselſe to comfort & admonish
the deuout women, who with
great compassion followed him
weeping: Where you may call
to minde what sorrow his bleſ-
ſed Mother ſuffered when ſhee
ſaw this lamentable ſight.

The prayer.

W Ho would not be amazed,
O moſt ſweete IEſu, of the

Meditations and Prayers

bottomlesse Fountaine of thy
passing humility, that being the
Iudg of the liuing & the dead
to whom by thy heauenly Fa-
ther all iudgement was com-
mitted: wouldest submit thy
seife to bee iudged of a mortall
man, being an vniust & pro-
phane person, thou being most
innocent & clear from al sinne,
and to accept with gre t obedi-
ence & meekenes the sentence
of death which malefactors de-
serue, that by death they might
obtaine life. I render vnto thee
infinite thanks as well for this
incomparable charity, as also
for that good will and readines
with

Vpon the Passion.

with the which a: it were an o-
ther ISAAC, thou cariedst on
thy backe, the wood wherewith
thou shouldest be sacrificed in
the fire of thy most burning
charity: willing thereby to make
satisfactiō to the iustice of thine
eternall Father for our sinnes
which thou barest on the Crosse
And seeing that in accepting
the sentence of death which
Plate pronounced agaynst
thee, thou deseruedst that the
sentence of eternal death shuld
be reuoked which was pronoun-
ced agaynst me: therefore I hum-
bly beseech thee of thy mercy
to defende & keepe mee, that I

deserue not to leele this so great
priuiledge of grace, & to incur
by my sinfulness, into the saine
sentēce of damnation, from the
which for thy part thou hast de-
liuered me. Give me also the
grace and strength to be alwaies
able to follow thee in bearing
of my Crosse according as thou
hast commanded vs: that is to
say, the trauels and tribulation
which it shal please thee to laye
vpon me in this life. The which
for good cause may be easie and
light vnto mee: considering the
paine and trouble thou diddest
feele, in bearing so willingly for
my loue thy C R O S S E. Amen.

Of

Of the Nayling of Christ vpon
the Crosse, ye may meditate
these poynts.

I



Now that being
with great trou-
ble and trauell
now come to the
mount of Caluary
which was the place where the
malefactors shoulde put him to
execution, in stead of good wine
which they vsed to giue others
that went to their sorrowfull
death to comfort their spirites,
they gaue Christ wine that was

myrt with gall, because there
shoulde no member or part, nor
yet any sence remayne in him
witho it to torment.

2 Remember the inhumanitie
of them to spoyle him of his gar
ments, which was a new cause
of griefe and toymente to that
most meeke Lambe, and a re
newing of the exceeding sor
rowes which hee suffered. And
likewise call to minde how that
being spoiled of his garments,
he stood all naked, in most bit
ter sorrowes, griefe and shame.

3 Then farther consider, with
howe great cruelty they caused
him to bee stretched vppon

Vpon the Passion.

th it harde bedde of the Crosse,
which they had prepared for
him On the which they perced
throug^h and nayled with bigge
grosse Nayles, the most holpe
hands i fecte of him, that made
boih heauen and earth. And on
the other side consider with
what exceeding patience and
charity hee suffered so great tor-
ments as no tongue sufficeth to
expresse.

The prayer.

NO tongue moste mercifull
IESV, sufficeth to giue
thankes and prayse worthy to
thee, for thy burning charitie,
which caused thee with so

Vpon the Passion.

with so great patience to beare
and suffer the incomparable tor-
ments thou diddest feelee what
tyme thou wast Nailed vpon
the Crosse.

For albeit the griefe & smarte
of thy payne and sorrow were
exceeding greite: yet without
all companion muche more
passing great and vnspeakeable
was the greatnesse of thy loue
that pricked thee forward to
suffer it.

Thy verie workes, O Lorde,
praise thee, and for my parte I
thanke & praise thee, as much
as I maye; confessing my selfe
neuer to be able to thanke thee

for

Meditations and Prayers

for the least parte of that I am
bounde vnto thee.

And therefore I praye thee
for those moste bitter sorrowes
and for the entire loue of thine,
which caused thee for the salua-
tion of the worlde to suffer so
greeuous tormentes: that thou
wilt graunt me grace that they
maye bee alwayes fixed in my
heart and minde as the percing
arrowes of thy tender loue, and
that renouncing all vaine loue
of this worlde, I may be surely
nayled and fastened to thee in
perfect loue & obedience. And
for so muche as thou arte figu-
red by that Cluster of Grapes

Meditations and Prayers

which the two men broughte
on a staffe vpon their shoulders
from the lande of promise, and
wast troden forth in that wine
presse of the Crosse, that out of
thee should flow moste sweete
wine to sweeten and ouercome
our soules: sweeten and fill my
soule with that wine which cau-
seth men to become chaste and
pure.

And cause that I bee fast nay-
led with thee, with the nayles
of thy loue and charity. Tho-
roughly Nayle my flesh with
the teare of thee, that it bee not
rebellious against the spirite: &
let my Hands and Feete bee so

Vpon the Passion.

nay led with thine, that they neither moue nor stretch besides thy blessed will. And giue mee so abundant grace, that I maie be desirous to suffer, and to be disprayed of all men for thee, and to bee pressed downe for thy diuine loue. Amen.

How Christ was exalted vpon
the Crosse.

Poynts to Meditate vpon.

HOw that being in maner a
foresaid with such excessive
sorrow and outcries of the people
nailed vpon the Crosse, hee
was exalted and lifted vp on
high that all men might behold

him. And was put in the place appointed between two thieves that were also Crucified with him.

2 Remember the incomparable sorrow and anguish which his moste blessed Mother felt, when she saw her most swete sonne wounded from toppe to toe, and deformed so much through the stripes & torments receiued, that scarcely she might know her owne childe.

3 Call to minde also howe awrongst so many tormentes as our moste mercifull Saviour suffered, the firste wordes he spake being nayled vpon the
crosse

CROSSE, was to pray for his
very enemies and them that
crucified him, whose blindness
and cruelty grieved him more
than his owne paynes and tor-
ments.

The prayer.

I Confesse, my moste sweete Lorde
and true louer of mankind, that
in all the time of my life, if I should do
none other thing else both daye and
night, yet I could not worthily for my part
praise & blesse thee, for this vniuersall
benefit of the redemption of mankind
both ill considered of mee and many o-
ther. VVhat may I then say, O eternall
Gloue of the Father, seeing thee in our
mortall flesh so abused for my sake,
tormented for mee, and liued ypon
the Crosse in the midst of two thieves
and as one of them, and much worse
handled?

Vpon the Passion.

O my Lorde thine be giuen to thee
of all men, and of all Angels for thine
infinite charity the which is sufficient to
make heauen a vniuersal, feeling that
I am he which hath committed the rob-
bery, and yet it is thy pleasure to suffer
the punishment due therfore. Amen.

I beseech thee O infinite goodnesse,
that seeing it hath pleased thee to paye
for mine iniquity, and sinnes, and that
thou hast pardoned me those which I
have committed, that thou wilt giue
me grace to take heede that I trespassse
not in the like offence hereafter, and
that I deserre not eternall tormentes,
from which by meanes of thy tormentes
thou hast so many times deliuered me.
Giue me O Lorde, the grace that I may
standy and stay my selfe surely, & con-
stantly by the Crosse with thy moste
blessed Mother, feeling some part of
the sorrow that she felt,

And giue mine eyes grace to looke

Meditations and Prayers.

vp vpon thee rayled and lifted on high
vpon the Crosse, so that I may bee hol-
pen from my Spirituall soares, as they
were holpen from their corporal soars,
who did behold the Serpent that Moy-
ses did in figure of thee exalt in the
Desart. Vouchsafe also to grant me so
much thy fauour and grace, that I may
taste my selfe vnder the shadowe of
this Tree of life, and that I may taste of
his most sweete fruite, the which maye
cause me to loue thine mine enemies, &
to pray for them: euen as thou standing
Nayled vpon the same Tree, as it were
from the Chayre and pulpit, dost teach
and preach vnto me. Amen.

**How Christ was thrust into the
Side with a Speare:**

¶ Poynts to Meditate.

**1. When that wicked genera-
tion had nayled and lifted vp**

Piii.

the Redeemer of the worlde by
on the Crosse, & coulde not holwe
any more strike him with their
hands, they smot him with their
tonges with many reprechfull
words and blasphemies, giuing
him Vineger to drinke in his
great thirst vpon a sponge.

2 Consider also howe after the
other words which he spake, in
promising the thiese Paradise
which committed himselfe vnto
him, and giuing S. IOHN to
his mother in stead of her soule
& in him also vs; & her to IOHN
and likewise to vs; to bee as a
mother, and declaring the great
thirst which hee had; and that

Vpon the Palsion

chiefly was for our saluation:
hee then finally commended his
spirite into the hands of his e-
ternall father, and so inclining
downe his head hee yeelded vp
the ghost. Of whose torments &
death the heauens declare, they
did in some part feele the grise:
for the sunne was eclipsed, the
earth trembled, the very stones
shuered in peeces, the graues
opened, the veyle of the temple
bruided.

3 Consider also the cruel lance
and thrusting in of the speare,
with the which Longinus ope-
ned a gappe into the side of
christ, out of the which issued

bloud and water. And albeit to him it was no payne, because he was already dead, yet notwithstanding his most innocent Mother felt it, whose bowels and heart was in those most grievous sorowes and sighes, perced and thrust through: as græable to the prophesie of SIMEON.

The prayer.

I Render vnto thee, O IESV Christ most high and eternall Bishop, infinite thanks, for that thou hast offered thy selfe to thy Father in most sweet sacrifice, and brought vnto an ende the works of our redemption thou diddest take vpon thee, neuer staying therein, neither for most bitter torments which they put thee too, nor yet for the multitude

Vpon the Passion.

tude of blasphemies they spake against thee. For the which I humbly beseech thee, that thou vouchsafe to open the eyes of my soule, that I may behold and see, and diligently marke that which thou halte wrought and taught on the Crosse and in thy death. Bring lowe, O Lorde my haughtinesse and pride, in seeing thy head inclyned and brought low vnder a Crowne of Thorne. Temper and moderate my glottony and intemperancie, with a remembrance of thy most sweete mouth tasting the bitter Gaull and Vineger. Cause mee to forsake the delights of the flesh; in seeing thy flesh put to so greate paynes vpon the Crosse. Mollifie the hardnesse of my heart, and suffer it not to bee more hard than the stones, which shinered in peeces at thy death, Make me O Lorde to enter into thy open side, where I may more safely saue my selfe in the greate and perillous floud of this world, than

Meditations and Prayers

in the Arke of Noe. Cause mee for thy
seruice willingly to endure and beare
all trouble and aduersitie, seeing that
thou for my sake wouldest giue thy
most blessed life. and euen as thou
diddest preserue and continue vnto
death in the obedience of thy Fa-
ther, so graunt that I may
alwayes preserue in obe-
dience towards thee,
Amen.

Vpon the Passion.

How our Redeemer was taken
downe from the Crosse

¶ Poynts to Meditate.

How the rage of that unhap-
pie generation being part-
ly mitigated and quieted with
the death of him that is the life
of the world, they returned in-
to the citie, but his most afflicted
Mother continued with him, ac-
companied with the beloued
disciple Iohn, and other deuout
women, tarrying to see if they
might by any means bury him.

¶ Cal to remembraunce howe
these honorable personages, Jo-
seph and Nicodemus, hauing

leane of PILATE to take Christ from the Crosse, brought oymments and other things necessarie for to embalme and burie him.

3 Consider also with how great deuotion, reuerence, and teares they took him from the Crosse, and how desirous his vncomfortable Mother was to take him in hir armes, & to imbrace him.

The Prayer:

I Adore and worship thee my moste louing Saniour, I thank thee and praise thee with all my heart and power: for that through thy moste Holye Crosse thou haste recovered and saued the worlde. All thy workes, O Lord, are most perfect, and so it was thy will and

plea-

Vpon the Passi on.

pleasure perfectly, to finish this worke of
so great importance of our redemption,
not leauing any thing that was to
be done or suffered, of that which of
thine infinite wisdom was ordayned
and of thy Holy Prophets forespoken,
which in those wordes thou diddest sig-
nifie: It is iustified: which thou spakest
a little before thou gavest vp the ghost.

Thanks bee also to thy diuine power
and might, with which dying thou
hast destroyed death, after the manner
of that strong Sampson, with thy death
thou hast overcome thine enemies. I
beseech thee therefore which art the
giuer of life, by the same thy death, that
mortifying all my concupiscences and
disorderly affections, thou wilt renewe
my soule with the life of thy grace, and
so make me dye to the vaine pleasures,
honours and desires of the worlde and
of the flesh, that it may liue onely to
thee; onely confesse thee, adore and

Wor-

Meditations and Prayers

worship thee, dwell in thee, and seeke
for those thinges which belong to thy
seruice: as those thy deuotit seruants
did in taking of thee from the Crosse,
and honouring thy moste blessed body
in procuring to burie it, being so great-
ly honoured before men.

How our Saviour beeing now
taken from the Crosse, was
layde in his most sor-
rowfull Mothers
lappe.

¶ Poynts to Meditate.

First consider with howe
great tenderneſſe the moste
blessed Virgine mother receiued

the dead body of her sweet Son
being nowe taken from the
Crosse, and beholding particu-
larly the signes of his soares
and woundes, with most ten-
der loue she kissed the same, em-
braced and bathed it with the
teares which abundantly issued
out of her pittifull eyes.

2 Then cal to mind the lamen-
table words which his mother
spake when shee saw that bless-
ed body of his so scourged, woun-
ded, and ill handled, the which
she with so great loue and reue-
rence had brought vp, whose
words & sighes were inough to
breake with compassion the

Meditations and Prayers

heart of any that heard them.
3 Remember also the lamentable plaint which other deuout men and women made: that were there present, and chiefly of that welbeloued Disciple IOHN, & MAGDALEN which held and clipped fast the secte of her sweete maister, not satisfiing her selfe enough in kissing and washing them with her pitiful teares.

The Prayer.

OM moste mercifull Father and my God, who shall giue water to my head, and a Fountaine of teares to mine eyes, that I may bewaile the painful death of my sweete Redee ner both day and night, and celebrate his Holie exequies together with that deuoute

com-

Vpon the Passion

company which with wofull playne
did celebrate the same? Or who maie
giue mee an harte burning heart wor-
thily to prayse thee, and thanke thee for
the ineffable exercise which thou hast
done for mee, in that thou hast vouch-
safed that thine onely begotten Sonne
should leese his life, to giue mee life?
VWhome woulde it not amaze to see
this thy vspeakable charity, that for
to redeeme a vile slaue, wouldest giue
to death thy deere, beloued Sonne? All
the Angelicall Spirits doe laude and
prayse thee, so that I nor all men in the
world know nor yet are able to thanke
thee, nor yet vnderstande thy so great
mercy And because I haue no tongue
able to doe it, as it ought to be, I praye
thee of thine infinite goodnes to grant
~~me an heart that may take compassio:~~
and feele in part that which thy moste
blessed Mother felt, when she behelde
and sawe those greivous woundes

Vpon the Passion.

and I long as other and thy most lo-
ving Sonne. Giue me therefore O Lord
teares in abundance, that I may be-
weyle with her his death, & also weepe
for that which was the occasion there-
of, and that was my finnes, the which I
pray thee for the same thy Sonnes sake,
that thou wilt pardon once, and for the
time to come to preferre me, that I of-
fende not in the same any more,

but alwaies hate & abhorre

my finnes and wicked-

nesse. Amen

(2)

Vpon the Passion.

How the blessed body of Christ
was annoynted and dressed
to the buriall.

☞ Meditations thereof.

When night drew neare, S.
Iohn, Ioseph, and Nicodemus,
(as it may bee godly thought)
prayed our blessed Lady to giue
them leaue to annoynt the most
blessed body of her sonne; who
agreed to their godly requeste,
albeit that shee vnderstood that
there was an other principall
annoynting, that is, that hee
was annoynted of his diuini-
tie, with which hee was vni-
ted.

¶.il.

Meditations and Prayers.

2. Consider with w^h it great deuotion and reuerence th^t most diuine body w^h is annoyned, & how many sighes & teares they shed, every one that were present thereat, in seeing him so wounded and pittifully handled and specially beholding those five principall wounds worthy of so great compassion.

3. Consider th^t when the blessed body w^h is annoyned, they decently wounde it in a white sheete they brought with them, & covering his saide body with a fine Linnen, so shrouded it up to be buried, according to the manner of the Jewes.

The

Vpon the Palsion

The Prayer.

MY soule bleſſeth thee, O moſt loving I E S V, and all the powers within mee giue thanks and prayſe to thy moſt holie name: for all thy workes, which I confeſſe to be moſt worthe of all prayſe and bleſſings: But ſpecially I prayſe and magnifie thee, for that thou haſt accompliſhed and finiſhed that ſo high & heavenly worke of our redemption, on which my ſaluation and life dependeth. I alſo adore and worſhip thy pretious body, with the which it hath pleaſed thee to ſuffer ſuch torments, and ſeeing thou my Lord & God waſte content to accept that deuotion and pietie of thy friends, that came to do thee their ſeruiſes, and waſt content being dead, that thy bodie ſhoulde bee annoynted with theſe materiall Oynments which they brought, of the which thou hadſt no neede at al, becauſe thou waſt preſerued from all corruption

Meditations and Prayers

with the sweete balme of thy diuinitie. I beseech thy clemencie, that thou vouchsafe to graunt me that pietie, that charitie, and those teares of deuotion, that I may bee able to annoynte thee spiritually, which is the vnction that is wont to be most acceptable to thy Majesty.

Vouchsafe also my Saviour, to imprint in my hearte those five most holie wordes, which may be at all times my comfort, my medicine, the tower of my Fortresse, my refuge & sanctuary more sure and safe, then those Citties which in the old Lawe were appointed for offenders to hide vnto, and save themselves: And that by meanes of them I maye escape what time it shall please thy diuine Iustice to punish me for my finnes Amen

Howe Christ was put into the
grave

Matters of Meditation.

1. How that moste sacred body
was caried & put with due re-
uerence of Ioseph in a newe
sepulture c. Grace, the which
was neare to the place where
he was crucified. And heere you
may call to minde also the mul-
titude of sighes and abundance
of teares of his most sorrowful
mother, and of those holy per-
sons that were there present.

2. Consider the extreme pover-
tie of the king of heauen and of
earth, who when hee was dead
had not any place where to rest

his head, but after death was buried in the Sepulchre or burial of an other.

3 Then finally consider howe loth and grieuous that sorrowfull Mother was, to departe from the Sepulchre where hir Treasure was left and layde, & the dolefull desolate sadnesse she felt, seeing her selfe deprived from his ioyfull company, until his rising againe, which she looked for with a steadfast faith,

The Prayer.

Althy workes, O my God & Lorde Christ Iesu, bee holy, perfect, and wrought by infinite wisdome, for the which without ende, I laude, giue thanks and prayse to thee, and

Vpon the Passion.

specially for thy Holye Passion, death and buryall. For euen as when the worke of the Creation of the worlde was finished, the scripture saye: thou diddest rest and cease from Creating any more thinge: so also in wth the greate worke of the redemption of man being also finished, thou tookest thy rest & diddest cease from suffering any more, and wouldest that thy blessed bodie vnitied with thy Diuinity, shoulde remaine closed within the Sepulchur: thy most blessed soule vnitied with the same Deumitie, in meane time descending to visite and comfort with thy presence & glorie, those H-lye Fathers thy greate friends, the which with vnspeakable desire looked for that daye.

Blessed & prayesd for euere be thine infinite Mercie, power & wisdom: the which stretcheth ouer all & disposeth all things sweetely. For the which I praie thee open the eyes of my soule, that I

Vpon the Paſſion

may learne to know, loue & reuerence
thee. Giue me alſo my redeemer, plenty
of reares of compaſſion with the which
I may accompany thy moſt ſorrowfull
Mother, who at this time remained ſole
and deſolate, bewayling with greate
affection which ſhee felt for thy death
and abſence, vnto the time that thou
canſteſt againe to wype away thie ſep-
erfull teares which ranne downe her re-
uerend face. I deſue alſo & praye thee
to graunt me a cleane heart, voide of al
corruption of ſinne, where as in the like
Sepulcher, not of harde ſtone, but of
tender fleſh and louing, it may delight
thee to reſt, vntil the time thou
vouchſafe of thy mercy to
bring me eternall reſt

Amen.

Vpon the Passion.

The glorious resurrection
of Christ our Redeemer.

¶ Poynts to Meditate vpon.

1

FIRST consider how that when
the moste Blessed soule of
Christ had been in Lymbo and
comforted those holy fathers,
and brought them from thence;
the Monday morning it did re-
turne and vnite it selfe with hys
moste blessed bodie, and caused
it to become glorious, resplen-
dent, immortall and impass-
ible, and so with the diuine pow-
er, and those glorious indow-
ments which it communited to
the bodie, it rose vppe out of the
place where it laye, the se-

pulchre or Graue remayning
fast shut and cloased.

2. Ye may also thinke, that the
first thing he did, being raysed
from death, was to visite his be-
loued Mother, which with so
mane teares, sighes & sereues,
missed him and looked for him.
All which griefes were turned
into incomparable ioyes & glad-
nesse, with the glorious sight of
her Sonne, raysed againe from
death to life.

3. Ye maye also Meditate howe
hee first appeared vnto MAG-
DALE before the other, who
when shee knew him, shee was
greatly reioyced and likewise

Vpon the Passion.

upon his other apparitions as
upon this day, as when he shew
ed him selfe and appeared to the
deuoute women which went to
the sepulchure, and after to his
Disciples going towards the
castle of Emmaus.

The Prayer

TH Y name bee blessed without
end, moste sweet Iesu my Redee-
mer, for that after the tempts of thy
Passion, there is come the fayre bright
day of thy glorye, and the night of
sorrowes and teares for thy death, the
Festiuall or ioyful day of thy resurrecti-
on doth succede. For the one and for
the other, I giue prayse and thanks to
thee, as for the one and for the other I
am debtorto thee because thou would-
est die for my sinnes and rise againe for
our iustification. And therefore it is

Meditations and Prayers

Iust, that they which do suffer & weepe
with thee in thy sorrowfull Passion and
death, should also in thy glorious re-
surrection reioyce with thee and thy
blessed Mother. VVho according to
the measure of her anguish and sor-
rowes passed, hath received the ioyes
and consolations of this day present.

And what tongue may suffice to ex-
presse that unspeakable gladnesse
which her heart felt, when shee sawe
thy glorious rising againe, and the
darkenesse of thy PASSION, turned
into such beautifull clearenesse, thy
shames and reproches into glorye,
thy VVoundes into such Beantie and
brightnesse? VVhen shee durst consider
that now the stormy winter of thy per-
secutions was past, and the VVaters
of the floud of thy sorrowes ceased,
and that there should bee nowe no
more Pharisees to accuse thee nor In-

Meditations and Prayers

dasses to betraye thee, nor Pylates to
condemne thee, nor death to haue
might and power ouer thee.

If I A C O B did so muche reioyce
when hee vnderstonde, that his
Sonne IOSEPH whome hee beloe-
ued to bee dead, was a liue and did
rule ouer all Egypt. howe greate maye
wee thinke the ioye of thy glorious
Mother to bee, when hauing seene
thee Dead, yea, and of such a death,
did see thee aliuie agayne, and van-
quished of Death, triumphing ouer
the Diuell and Hell, Lorde of Hea-
uen and Earth.

VVhenfore I beseech thee my
Heauenly King, that I calling to
remembraunce this greate and mighty
Triumph and gladnesse of thy Bles-
sed Mother, thou wilt giue mee
grace to hate all other vayne plea-
sures and worldly consolations which

Meditations and Prayers

may separate me from thee. Grant mee
Lord I pray thee by thy holy resurrection,
that my soule may rise againe with
thee, by the life of grace, and that I dye
no more by the death of sinne. so that I
may by the mercy hereafter rise againe
glorious in body and soule, and come
to reigne with thee eternally in glorie.
Amen.

FINIS.

Laude, Honour, and Glorie, be for ever
to Iesu Christ our redeemer, which
suffered, dyed, and rose
again, Amen.

ec
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uer